

TEXTS RELATING TO  
SAINT MÈNA OF EGYPT AND  
CANONS OF NICAËA

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TEXTS RELATING TO  
SAINT MÊNA OF EGYPT AND  
CANONS OF NICAËA  
IN A NUBIAN DIALECT

WITH FACSIMILE

11505

EDITED BY

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IN THE BRITISH MUSEUM



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## PREFACE

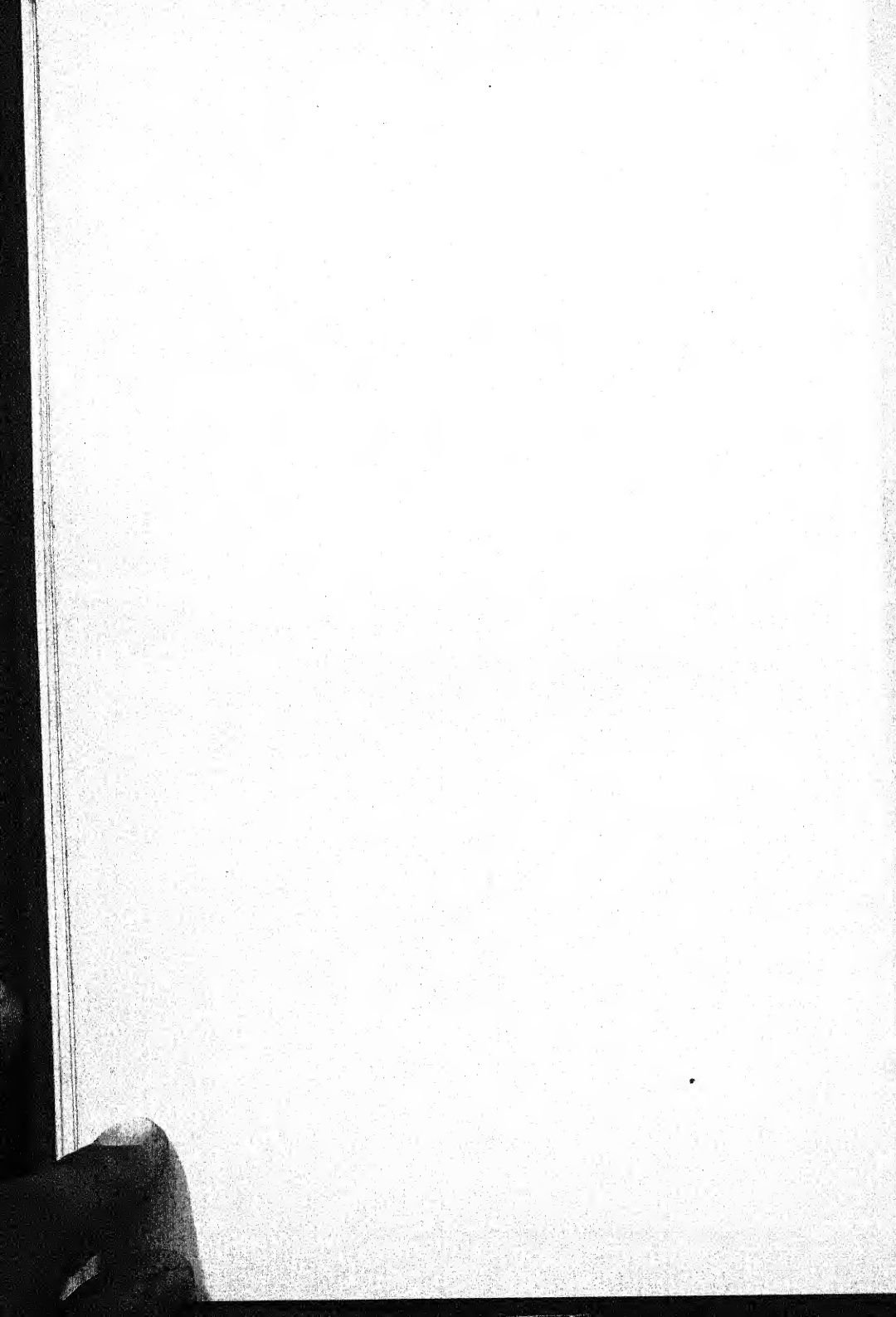
IN this volume is published a facsimile of the Oriental MS. 6805 in the Department of Oriental Printed Books and MSS. containing texts, written in a Nubian dialect akin to the modern Nuba, which relate to Saint Mēna, an Egyptian soldier who suffered martyrdom in Phrygia early in the fourth century, and to certain of the Canons of Nicaea. The MS. is one of the very few extant books of the ancient Church of the Sūdān. The texts in it are complete and are of supreme importance for the study of the Nubian language.

In the Introduction the principal facts in the history of the rise, progress, development, and decay of Christianity in the northern Sūdān are narrated, and the text and translation of a very ancient Ethiopic version of the life and martyrdom and miracles of Saint Mēna are added. This version contains several important details describing the growth of the cult of Saint Mēna in Egypt, which are not found in the Greek and Arabic versions.

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BRITISH MUSEUM.

April 27, 1909.



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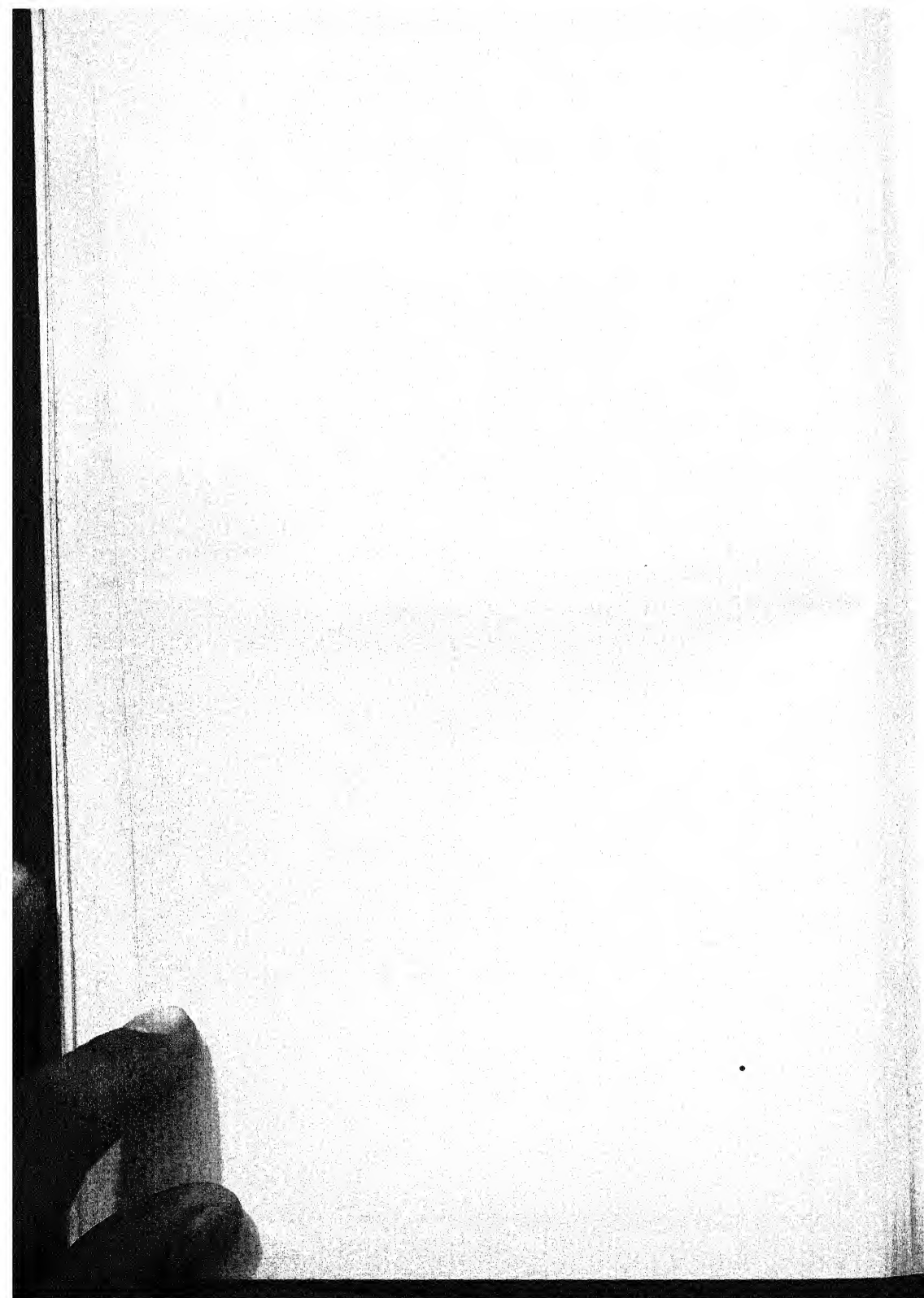
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### II. NUBIAN TEXTS. 36 PLATES.



## INTRODUCTION

### I. THE NUBIAN MS. ORIENTAL 6805, AND THE CHURCH IN THE SŪDÂN

THIS important manuscript, of which a facsimile is given in the present volume, is written in letters, the greater number of which are Greek, and in a language which is not akin either to that of the ancient Egyptian hieroglyphics, or to its later representative, Coptic. It is, however, at present impossible to describe its exact relationship to the ancient languages of North and East Africa. The Greek words which occur in the two texts contained in the manuscript prove that their subject-matter is Christian in character. One text is a work dealing with the Life of Saint Mēna, or Minās, and the other appears to be a rendering of certain of the Canons of Nicaea. We are therefore driven to conclude that the language in which the manuscript is written is one of those native African dialects used by the Nubian Christians of the northern Sūdân. The manuscript is in fact one of the very few remains<sup>1</sup> of the literature of the Church of Nubia, and linguistically is of the greatest value.

<sup>1</sup> Portions of two manuscripts written in the same dialect, now at Berlin, have been described by Schäfer and Schmidt in the *Sitzungsberichte* of the Royal Prussian Academy, No. XLIII, 1906, and No. XXXI, 1907.



It is uncertain at what period Christianity entered Nubia<sup>1</sup>, and by what means its introduction was effected. There is little doubt that many Egyptian Christians fled from the persecutions of Trajan (98-117), Decius (250), Valerian (253-260), Diocletian (284-305), and Maximinus (305-311), into Nubia, where they settled on the islands in the Nile, and among the rocks on both sides of the Valley of the Nile. According to Gregory Bar-Hebraeus<sup>2</sup> Christianity had in the reign of Constantine penetrated all Egypt, the Sūdān, and Abyssinia, and had made its way so far to the south in the Sūdān as the Blue Nile.

The conversion of the Nubians as a nation to Christianity took place about the middle of the sixth century, the first Christian king of the northern Sūdān being Silko, who established his throne in the city of Old Dongola, about 100 miles from Napata, at the foot of the Fourth Cataract. Silko, who in his inscription<sup>3</sup> at Kalābshah styles himself the *Βασιλίσκος* of the Nobadae and of all the Ethiopians<sup>4</sup>, fought against the Blemmyes, i. e. the Bega, or Baja, tribes who had settlements on the Nile, and beat them several times, and after his fifth fight he occupied their cities from Tafa

<sup>1</sup> See Vansleben, *Histoire de l'Église d'Alexandrie*, Paris, 1577, chapter x; and Quatremère, *Mémoires Géographiques*, tom. ii, Paris, 1811, pp. 52 ff.

<sup>2</sup> *Historia Dynastarum*, text, p. 135.

<sup>3</sup> See Lepsius, *Denkmäler*, VI. 95, and Dittenberger, *Orientalis Graeci Inscriptiones*, I. 303.

<sup>4</sup> i. e. the Nubians of the northern Sūdān, for he cannot have ruled Abyssinia.



(Taphis) to Ibrim (Primis). Soon after he had thus made himself master of Nubia the Emperor Justinian (527-565) ordered Narses the Pers-Armenian to go to Philae and to put an end to the worship of Isis, which still flourished there in spite of the Edict of Theodosius I against paganism. Narses carried out his instructions<sup>1</sup> with thoroughness, for he seized the priests of Isis and Osiris and cast them into prison, confiscated the revenues of the great temple of Isis on behalf of his master, and carried off the statues of the gods, which were of precious metal, to Constantinople. These events took place about 563, probably as the result of an arrangement made with Silko by Justinian, for such high-handed proceedings could hardly have been carried out unless the Nubian king and his subjects consented. According to Gregory Bar-Hebraeus<sup>2</sup> this arrangement was made by the Empress Theodora, who sent a special envoy called Julian to convert the Nubians. This envoy, by the help of the Duke of the Thebaïd, arrived in Nubia before the bishop who had been sent by her husband to convert the Nubians, and succeeded in baptizing the king and his nobles, and 'converted all the Kushites to the orthodox faith'. Henceforward the Nubian Christians became subjects of the throne of Alexandria. Julian on his departure left the Nubian Church in the care of Theodore, bishop of Philae, who turned a part of the temple of Isis into a church, and

<sup>1</sup> Procopius, *De Bello Persico*, I. xix. 59, 60.

<sup>2</sup> *Eccles. Hist.*, ed. Abbeloos and Lamy, I. col. 220 ff.


covered the walls with a coating of plaster to hide the figures of the gods of the Egyptians<sup>1</sup>.

The Nubian Church grew and flourished, and enjoyed peace until after the conquest of Egypt by the Arabs. In 652 the Muslim leader marched with an army to Dongola, captured the city, and imposed upon the Christians the annual tribute known as the 'Baḳṭ', which originally consisted of 360 healthy slaves, men and women<sup>2</sup>. The Baḳṭ was paid with more or less regularity until 1275, when Dāwūd, king of Nubia, broke faith with the Muslims, who promptly invaded the northern Sūdān and annexed it. From this time the decline of the Nubian Church was rapid, for the victorious Arabs made many Christians embrace Islām, the intermarriage of Muslims and Christians became common, and finally, chiefly through the internal dissensions which ensued, the Nubian Church came to an end about 1350. The growing power of the Arabs hemmed in the Nubian Christian kingdom on the north, east, and west, and the whole population apostatized and embraced Islām.

The Christian kingdom of the Sūdān was divided into two parts, viz. northern and southern. The former was called Muḳurrah, and its capital was Dongola; the latter was called 'Alwa'<sup>3</sup>, and its capital was Sôba, or Sûba, a city on the right bank of the Blue Nile, a few miles above Khurṭûm

<sup>1</sup> Letronne, *Hist. du Christianisme*, p. 80.

<sup>2</sup> Poole, *Middle Ages*, p. 21; Burekhardt, *Travels*, p. 511.

<sup>3</sup> ĀLUT of the hieroglyphics 

(Khartûm). The Muslim writer Salîm al-Aswânî states that the king of 'Alwa was greater than the governor of Muḳurrah, and had a larger army, and that his country was more extensive and more fertile than that of Muḳurrah. He had great flocks of sheep and goats, herds of cattle, fine horses, and bulls of a red colour. His religion was that of the Jacobite Christians, and the bishops were appointed by the Patriarch of Alexandria. Their books were in the Greek tongue, and they were translated into the language of the country. Salîm adds, 'The understanding of these people is inferior to that of the Nûbas.' Another well-informed writer, Abû Şâlih, states<sup>1</sup> that the kingdom of 'Alwa was large, and consisted of vast provinces wherein were four hundred churches. It is said that in the sixteenth century there were still standing in the country one hundred and fifty churches which contained crucifixes and pictures of the Virgin Mary painted on the walls, all of them being old<sup>2</sup>.

The Christian kingdom of the Sûdân occupied that portion of the Nile Valley which extended from Tafa on the north to 'Alwa on the Blue Nile in the south, and its towns and churches were established chiefly on the river banks and on the islands in the Nile. In the northern part of the kingdom, from very early times to the conquest of Egypt by the Arabs in 640, the languages most

<sup>1</sup> Edited by Evetts, p. 263.

<sup>2</sup> A. J. Butler in Evetts's *Abû Şâlih*, p. 264.

commonly spoken by the tribes on the right bank of the Nile belonged to the Hamitic family, whilst those spoken by the peoples on the left bank belonged to the Nûba group, which to-day includes the languages of the Negroid Dinkas, Shilluks or Shullas, the Bongos, and the Bârî. The Nûba language was probably spoken by the natives on the west bank of the Nile, from the First Cataract to Kôrdôfân. Though the northern Sûdân was conquered and annexed by the Egyptians so far back as the XIIth dynasty, and though its peoples were subject to them for two thousand years, there is no evidence to show that the natives adopted the Egyptian language generally. The civilization of Egypt, however, exercised a lasting influence on them as regards their manners and customs. For several hundreds of years after they had established independent native kingdoms at Napata and Meroë, they buried their dead under pyramids, like the Pharaohs of the Ancient Empire, and worshipped Egyptian gods, e.g. Râ, Osiris, Khnemu, Anubis, Isis, Nephthys, &c. Moreover, they employed Egyptian hieroglyphics in the inscriptions with which they covered the walls of their temples and funerary chapels. To many of the hieroglyphics, however, they assigned new values, just as the scribes of the Ptolemaic Period did in Egypt. Owing to the researches of Birch<sup>1</sup>, Brugsch, Reinisch<sup>2</sup>, and Erman<sup>3</sup>, several of these values

<sup>1</sup> *Aegyptische Zeitschrift*, 1868, pp. 61 ff.

<sup>2</sup> *Ibid.*, 1877, vol. XXV, pp. 1 ff.

<sup>3</sup> *Ibid.*, 1881, vol. XIX, p. 112 ff., 1897, vol. XXXV, pp. 153 ff.

have been recovered, and Reinisch proved that some of the words deciphered by Brugsch were identical in sound and meaning with words in the modern Nûba language.

Besides the hieroglyphic system of writing the Nubians also possessed a native system of writing, a fact fully proved by the mass of inscriptions collected by Lepsius<sup>1</sup> from the temples and other monuments which exist between Aswân and the Blue Nile, and to this writing, chiefly for convenience' sake, the name 'Meroïtic' is now generally given. The Meroïtic characters have not yet been deciphered, and authorities differ in describing their origin, but some of them resemble rudely cut forms of the characters which subsequently developed into the syllabic signs of Ethiopic. Good examples of Meroïtic writing in lapidary form are to be seen on the two stone altars which are exhibited in the Southern Egyptian Gallery in the British Museum (Bay 30, Nos. 1050 and 1051). About the *ancient* name of the Meroïtic character there is some doubt. Lepsius called attention<sup>2</sup> to the list of kinds of writing possessed by the Hamitic peoples given by Eutychius, Patriarch of Alexandria about 930, and by a manuscript in the Berlin Museum. According to Eutychius they were six in number, viz.: 1. Miṣrî; 2. Nûbî; 3. Habeshî; 4. Firengis; 5. Finikes; 6. Kanḳelî; and according to the Berlin MS. there were six, viz.: 1. Kûbtî; 2. Habeshî;

<sup>1</sup> See the *Denkmäler*, Abth. VI.

<sup>2</sup> *Nubische Grammatik*, Berlin, 1880, p. cxxi.



3. Nûbî; 4. Kîlikî; 5. Filestîni; 6. Kûbalî. In the latter list Kûbtî is undoubtedly Coptic, Habeshî is Ethiopic, Nûbî is Nubian, Filestîni is some form of Palestinian writing, and Kûbalî is probably, as Lepsius supposed, a form of writing in use among the Kaba'il, or 'Tribes'. No. 4 writing, Kîlikî, is unidentified. Lepsius thought that it was the writing which was in use in the Christian kingdom of 'Alwa, to the south of Meroë, and that he had obtained specimens of it in two inscriptions which he acquired for the Royal Museum in Berlin<sup>1</sup>. This writing is similar to Coptic, with certain additional characters. The question is one of considerable difficulty owing to the lack of facts, but it is possible that Nûbî was the name for the writing commonly used in the northern half of the Nubian Christian kingdom, and Kîlikî for that in use in the southern half, in fact, that there were two distinct kinds of writing just as there were two distinct dialects of the language.

Until what date the native system or systems of writing continued to be used in the northern Sûdân is uncertain, but it can hardly have been later than the beginning of the sixth century. The inscription of Silko, which is in the Greek language and is written in Greek characters, was made about 550, and these facts indicate that no unimportant section of the population must have understood Greek. The mere use of Greek in a royal, historical inscription of the kind proves that among the

<sup>1</sup> Published in his *Denkmäler*, VI, Bl. 12.

northern Nubians at least that language had supplanted the native tongue. There is good reason for thinking that the knowledge of Greek in the northern Sūdān is older than has been commonly supposed, and that the translations of Greek works into the Nubian language were made direct from Greek and not from Coptic. The Nubian king Ārq-Āmen, the Ergamenes of Diodorus (iii. 6), was educated at Alexandria in accordance with Hellenistic ideas by Ptolemy Philadelphus, and the influence of Hellenistic art is visible in all the temples and other buildings which may still be seen at 'Amara, Gebel Barkal, Meroë, Nagaa, and in the Wādī Maṣawwārāt built by his successors. In early Christian times Greek must have been well known by some of the monks who settled in and about Aswān, and in the sixth century it was probably as well known as Coptic in great religious houses like those described by Palladius.

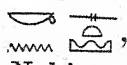
Reference has already been made to the statement of Salīm al-Aswānī that the books of the Nubians were in the Greek tongue, and were translated into the language of the country, and he is supported by Abū Ṣāliḥ, who says<sup>1</sup> that 'the land of Nubia is under the jurisdiction of the see of Saint Mark the Evangelist, which consecrates [their bishops] for them; and their liturgy and prayers are in Greek'. This proves, as Mr. A. J. Butler has pointed out<sup>2</sup>, that Christianity was introduced

<sup>1</sup> Ed. Evetts, p. 274.

<sup>2</sup> In *Abū Ṣāliḥ*, ed. Evetts, p. 272.

among the Nubians before the translation of the Egyptian liturgy into Coptic. That this liturgy was originally in Greek is proved by the Greek sentences which are still preserved in the midst of the Coptic versions, and by the existence of the Greek liturgy of Saint Mark, which is apparently the original of the Coptic St. Cyril.

None of the above-mentioned writers, however, affords the least clue as to the class of languages to which 'the language of the country' belonged, and among modern authorities opinions differ. According to Brugsch<sup>1</sup>, it was one of the languages of the Nûba group, but there seems to be little doubt that one of the dialects of the Bega, or Hamitic, group was spoken in the northern Nubian kingdom, especially in and about Talmis, the modern Kalâbshah, which for some period before 550 was one of the strongholds of the Blemmyes. The chief dialects of the modern Nubian language are four in number, and are as follows :

1. The dialect spoken between the First Cataract and Korosko, which is called in Arabic *lisân al-Kanûz* ; it is descended, probably, from the language spoken by the Nûba tribe which Diocletian induced to leave the Oasis of Khârgah and settle in northern Nubia about the end of the third century. *Kanz*, or *Kanuz*, is derived from KENSET, , the ancient Egyptian name for northern Nubia. The people of the district are called in Nubian *Mattoki*.
2. The dialect spoken at Korosko, and for several

<sup>1</sup> *Ägyptische Zeitschrift*, 1877, vol. XXV, pp. 1 ff., 75 ff.



miles to the north and south of that place. Arabic has been spoken at Korosko for many centuries, a result due to the caravans which travelled from Morocco and other places in the west to the gold mines in the northern Atbai and to the kingdom of Sennaar via Abū Ḥamed. The people between Korosko and Ḥalfah are called in Nubian *Saidokki*.

3. The dialect of Maḥass, which is spoken throughout the provinces of Ḥalfah, the Baṭn al-Ḥagar, Sukkôt, and Maḥass, and upstream to Hannek and Bâdin Island. The Maḥassi dialect was formerly called 'al-Mârîsî'. The natives of the province of Sukkôt have been nicknamed 'Fadijî', i. e. 'the dying ones'<sup>1</sup>.

4. The dialect called 'Dongolâwî', or the dialect of Dongola, which is spoken from Kermah, at the head of the Third Cataract, to Ambukôl, and through the Arab province of Dâr Shaikîyah. It is said that a native of Dongola cannot understand the speech of a man of Maḥass.

The principal works on the Nubian language to be consulted in connexion with the British Museum MSS. are: 1. Reinisch's *Die Nuba-Sprache* in two volumes, Vienna, 1879. The first volume contains a grammar of the language with a set of pieces for reading in the Kanûzî, Dongolâwî, Fadijî, and Maḥassi dialects, and a fine collection of proverbs; the second contains Nubian-German and German-Nubian vocabularies. 2. Lepsius's *Nubische Gram-*

<sup>1</sup> For the origin of the nickname see Reinisch, *Die Nuba-Sprache*, I, p. 180.

*matik*, Berlin, 1880, which contains a translation into Nubian of the Gospel of Saint Mark, and a series of Nubian songs, with Nubian-German and German-Nubian vocabularies. The Nubian version of Saint Mark's Gospel was reprinted, with modifications, by the British and Foreign Bible Society in 1885, and issued under the title 'Inġīl Yesū el-Messihnilin, markosin fāyisīn nagitta'. A transcript from this edition into Arabic characters was published in Cairo in 1906<sup>1</sup>. 3. The papers by Drs. Schäfer and Schmidt, published in the *Sitzungsberichte* of the Royal Prussian Academy of Sciences, entitled *Die ersten Bruchstücke christlicher Literatur in altnubischer Sprache* (1906, XLIII), and *Die altnubischen christlichen Handschriften der Königlichen Bibliothek zu Berlin* (1907, XXXI).

انجيل يسوع المسيح لڤن مرقس فابسين نقتا . مصر ل سنة ١٩٠٦<sup>١</sup>

## II. DESCRIPTION OF THE MS. ORIENTAL 6805

This manuscript was found by nomad Arabs, with portions of two or three others of the same class and several Coptic vellum manuscripts, in a rough stone coffer which was buried in the mountains near Edfû in Upper Egypt, some three or four years ago, and was purchased by the Trustees of the British Museum in 1908. It measures about  $6\frac{1}{8}$  in. by 4 in. and consists of eighteen leaves; the greater portion of the last leaf has been cut away. The quires are three in number, and are unsigned, and each contains six leaves; they are bound in thin but strong covers formed of two or three layers of brownish leather pasted together. The outer margins of several of the leaves are worm-eaten, and in a few places the text has disappeared; one leaf was torn in ancient days, and was repaired by sewing. The first seventeen pages are numbered with letters, and the remainder are unnumbered. Each inscribed page contains one column of writing of from twelve to eighteen lines.

The manuscript contains two distinct works, the titles of which, as well as the  $\alpha$  and  $\omega$  above them, are written in red. Above the title of the first work is a narrow band of basket-work ornament in black, which resembles the decoration of initial pages in certain Coptic manuscripts, and on the top

margin are three linear designs in red and black, each of which encloses the letter †.

The handwriting of the first half of the manuscript is uniform, bold, and clear, and though the letters are somewhat thick they are carefully formed throughout; on Fol. 2*b* is a large initial letter. In the second half the writing is less regular, the letters are thinner, and the scribe appears to have used a fine-pointed reed.

On Fol. 10*a* is an illustration in which, traced in outline, we have a representation of Saint Mëna, **ⲙⲉⲛⲁ**, on horseback. He wears a tunic, belt, and cloak, parts of which are decorated with a braided bordering, and holds in his right hand a long-shafted spear, the head of which is turned towards the ground. It may be noted that the end of the spear-shaft is not in the form of a cross, as is usually the case in Coptic pictures of military saints on horseback, e.g. those of Saint Theodore and Saint Victor<sup>1</sup>. Above his head are three crowns, the one in the centre being surmounted by a cross, which somewhat resembles the Coptic cross; these crowns are referred to on p. 47. To the right, at the foot of the page, is the figure of a bearded man grasping the left forehoof of the saint's horse with his right hand. The lower margin of the leaf is worm-eaten, and a portion of the figure is wanting.

To assign an exact date to the manuscript is

<sup>1</sup> See Hyvernât, *Album de Paléographie Copte*, Paris, 1888, Plates 16, 17.

impossible, but it was probably written in the ninth or tenth century.

The greater number of the letters employed in the manuscript are Greek, and in form and character resemble those found in Coptic MSS. The letters α, ς, α, ε, η, ι, κ, λ, μ, ν, ο, π, ρ, σ, τ, ω are of common occurrence, and there are several examples of αϣ, ει, εϣ, οϣ, and Ⲫ, αῖ, ῖα, ῖε, ῖοϣ, ῖη, οῖοδ (Fol. 5*b*, l. 8), &c. The letters β, γ, θ, ϕ, χ, and ψ only appear in Greek words and names, or in Graecized forms of words and names from other languages, e. g.

αββα Fol. 16*b*, l. 13.

αλεξανδρε Fol. 1*b*, l. 7.

αππα θελναο (proper name?) Fol. 15*b*, l. 13.

παρενος Fol. 6*a*, l. 4.

μαρμαθεςπ Fol. 15*b*, l. 13.

μαρεωνω Fol. 8*b*, l. 7.

φιλοzeni, φιλοzeni Fol. 3*a*, l. 6; *b*, l. 7;  
Fol. 4*b*, l. 14.

χριστιανος Fol. 2*a*, l. 12.

ψαλ Fol. 15*b*, ll. 9 and 10.

Besides the Greek letters the following are found:

ϣ, which probably has the value of ση, as in Coptic. See

ωϣϣαν Fol. 16*b*, l. 3; Fol. 17*a*, l. 6.

παϣϣι Fol. 17*a*, l. 13.

Ϸ, which probably has the value of η, as in Coptic. See

Ϸαρει Fol. 11*a*, ll. 6 and 12.



σ, or δ, which probably has the value of TSCH, or TSCH, like the Coptic σ or α. See

ϭⲗⲉⲗⲱⲃⲟⲣⲉ Fol. 3 b, ll. 4 and 14.

ⲡⲣⲁⲥⲥⲁⲣⲁ Fol. 13 b, l. 3, &c.

ϣ and ϭ. The exact values of these letters are unknown. Both Reinisch<sup>1</sup> and Lepsius<sup>2</sup> give three *n* sounds in the Nubian alphabet (*n*, *n̄*, and *n̈*), and it is possible that these unknown letters may represent *n̄* and *n̈*, as has already been suggested<sup>3</sup>.

ϩ (ζ?) This form occurs once (Fol. 16 b, l. 15).

Apparently no provision is made for an *f* sound, like the Coptic ϣ, but the table given by Reinisch (vol. I, p. 7), which shows the interchange between *b* and *f*, explains the omission.

Punctuation is marked by dots and short lines, and several of the letters have short lines drawn over them, as in Coptic, e.g. ϭ̄, ϫ̄, ⲗ̄, ⲙ̄, ϫ̄, ⲛ̄, ⲡ̄, ϭ̄, ϭ̄, &c.

ⲙ̄ and ϭ̄ (Fol. 17 a) appear to be the numbers xii and xiii.

<sup>1</sup> *Nubische Grammatik* (Vorwort).

<sup>2</sup> *Nuba-Sprache*, I, p. 1.

<sup>3</sup> Schäfer and Schmidt, *opp. cit.*

### III. THE CONTENTS OF THE MANUSCRIPT

The language in which the manuscript is written is, at present, unknown, but the Greek words that occur in it make it certain that the subject-matter is Christian in character; the forms in which these words are found are as follows:

χριστος Fol. 1 *b*; Ἰησοῦς χριστος Fol.  
17 *b*, l. 12.

μαρτυρος Fol. 1 *b*.

χριστιανος Fol. 2 *a*; Fol. 4 *a*; Fol. 9 *a*.

φιλοζηνι Fol. 3 *a* and *b*; φιλοζηνι Fol. 4 *b*.

ελληνος Fol. 3 *b*.

λαкепа(?) Fol. 4 *b*.

κεντρον(?) Fol. 5 *b*.

παρενος Fol. 6 *a*.

τριακτον Fol. 6 *a*.

απιος Fol. 6 *a*.

ωνω, with Coptic optative μαρε(?) Fol. 8 *b*.

αρτος Fol. 10 *b*.

прос Fol. 10 *b*.

ἱερεος Fol. 11 *a*; ἱερος Fol. 11 *a*.

αποστολο . . . . Fol. 15 *b*.

εταπτελ . . . . Fol. 15 *b*.

ψαλ . . . . Fol. 15 *b*.

μαεε, with Coptic optative μαρι(?) Fol. 15 *b*.

σταυρος Fol. 16 *a*.

new words and names appear in Graecized  
e.g.

Minā = 128 Fol. 1 b, Fol. 18 a, &c.

Mînā αλλήλων = ܐܠܠܝܠܠܐ Fol. 15 b, l. 9.

Fol. 15b, l. 12.

ὁὐκ οὐρανόθεν =  $\text{נִשְׁמַע מִן הַשָּׁמַיִם}$ , in the phrase  $\text{οὐρανόθεν}$

Мінскага аддзялення  
отсана катрыінен откоу

Foll. 5 b, 6 a; Fol. 11 a.

In MS.  $\left. \begin{array}{l} \alpha\alpha\pi\rho\alpha \\ \alpha\alpha\pi\rho\alpha\kappa \end{array} \right\} = \text{מקרים} \quad \text{Fol. 6 a, l. 5; b, l. 7.}$

MS. mapra

equi ierusalēna = ירושלמי Fol. 16 b, l. 8.

like  $\alpha\pi\pi\alpha\} = \pi\pi\pi\pi$  Fol. 16 a, l. 10 ( $\alpha\pi\pi\alpha$  'ieioσ-

othen abba } 2αιος), and Fol. 16 b, l. 13.

above  $\text{catalana} = \text{צִיִּי}$  Fol. 14 b, l. 8.

There is no reason why the texts in the manuscript should not have been translated direct from the originals, but, in view of such forms as *weew* and *mapmawoe*, if *mape* and *mapr* really represent the Coptic optative, they may have been translated from Coptic. That the Arabs were well acquainted with the Coptic and Syrian systems of writing, as well as the Greek, is evident from the *Kitāb al-Fihrist*<sup>1</sup>, and that Christianity must, after all, have resembled

<sup>2</sup> C e *Kutûb al-Fihrist*, ed. Flügel, Leipzig, 1872, tom. i, p. 19.  
<sup>3</sup> X uthor of this work was born between 913 and 936, and was  
<sup>4</sup> C Ibn Abî Ya'kûb an-Nadim. In his chapter on the writings  
<sup>5</sup> C in the Sûdân he says that the Bega peoples have a writing  
<sup>6</sup> V literature of their own, and adds that the Nûba peoples  
 & i scj in Siryânî, Rûmî (Greek), and Kubbî characters.

النوبة تكتب بالسريانية والرمية والقبطية



closely that of Egypt. The monasteries and religious houses of Nubia were copies of those of Egypt, the 'rule' was that of the monks of Egypt, and the religious literature studied in both countries must have been the same.

In the title of the first work in the manuscript are found  $\chi\rho\iota\sigma\tau\omicron\varsigma\ \alpha\alpha\rho\tau\omicron\rho\omicron\varsigma$ , and the name  $\alpha\epsilon\eta\eta\alpha$ , prefixed by a Nubian word which must mean 'saint' or 'blessed'; the last word of the title is  $\delta\alpha\epsilon\eta\eta$ . From these words and names it is clear that the text which follows must refer to Mēna, a martyr of Christ, and it may be a hymn to the saint, or an encomium on him, or a history of his martyrdom, or a short summary of his life similar to the summaries of the lives of saints which are found in the Arabic or Ethiopic Synaxarium. Whether the title adds any description which would enable us to identify the Mēna referred to cannot be said, but probably it does not. The name Mēna, Mīna<sup>1</sup>, Mennas, Menas, &c., was borne by several Egyptian saints and martyrs, who were of sufficient importance to be commemorated in patristic literature. Thus in the Ethiopic Synaxarium there are Mīnās and Ḥasīnā the martyrs<sup>2</sup>; Mīnās the martyr, with his mother Urania<sup>3</sup>; Mīnas, Bishop of Tamaya<sup>4</sup>; Mīnās a martyr, whose name is carefully stated to mean  $\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}$ : i.e. faithful or believing<sup>5</sup>;

<sup>1</sup> In ancient Egyptian *Mēnā* , the Menes of the Greeks.

<sup>2</sup>  $\alpha\epsilon\lambda\varsigma\eta\eta\text{:}\ \omega\alpha\eta\eta\text{:}$  Oriental 660, fol. 36 a, col. 2 (Ṭeḡemt vii).

<sup>3</sup>  $\alpha\omega\text{-}\alpha\text{-}\eta\text{-}\eta\text{:}$  Oriental 660, fol. 53 a, col. 1 (Khadār xi).

<sup>4</sup>  $\text{ṭ}^{\text{h}}\alpha\eta\text{:}$  Oriental 660, fol. 58 b, col. 3 (Khadār vii).

<sup>5</sup> Oriental 660, fol. 66 b, col. 1 (Khadār xv).

Minâs the Archbishop, who went to Scete<sup>1</sup>; Minâs Aragâwî or the hermit, of whom nothing is known<sup>2</sup>; Minâs of Akhmîm, who went to Eshmûnen<sup>3</sup>; Minâs the martyr, from the city of Kûs<sup>4</sup>; and Minâs the deacon, who is mentioned with Abbâ Hôr<sup>5</sup>. In the Arabic Synaxarium we have Abû Minâ on Hatûr xv, Minâs the martyr on Nakhassê ii, &c.

In the outline drawing of Fol. 10 *a* of the Nubian MS. the ⲁⲩⲓⲟⲥ ⲁⲉⲛⲛⲁ there represented is an equestrian soldier, who became a military saint, like Saints Victor and Vicentius, Saint Kene and others, and of all the saints and martyrs mentioned above the only Minâs who can possibly be identified with the original of the drawing is the Egyptian soldier who is commemorated on the fifteenth day of Khadâr by the Abyssinians, on the fifteenth of Hatûr by the Copts<sup>6</sup>, and on November 11 by the Western Churches<sup>7</sup>. Of the history of this saint previous to his martyrdom little is known, but a fairly full description of the tortures which he suffered and of his martyrdom exists in Greek, Latin, Arabic, and Ethiopic. In the accounts of the martyrdom given in these languages several

<sup>1</sup> Oriental 660, fol. 67 *a*, col. 3 (Khadâr xv).

<sup>2</sup> Oriental 660, fol. 98 *a*, col. 1 (Takhshâsh xiv).

<sup>3</sup> ⲁⲛⲁⲙⲓⲙ: Oriental 660, fol. 159 *b*, col. 3 (Yakâtî xvii).

<sup>4</sup> Oriental 660, fol. 163 *a*, col. 3 (Yakâtî xxv).

<sup>5</sup> Oriental 660, fol. 59 *b*, col. 2 (Genbôt xv).

<sup>6</sup> Wüstenfeld, *Synaxarium, das ist Heiligen-Kalender der Coptischen Christen*, Gotha, 1879, p. 117.

<sup>7</sup> See *Acta Sanctorum*, November (Propylaeum), Brussels, 1902, col. 211.

proper names occur, e.g. those of the reigning emperors, the generals, &c., but none of these is forthcoming in the Nubian MS. It must, therefore, be concluded that the text in it relating to Mëna is neither a life of the saint in the ordinary sense of the word, nor a general account of his martyrdom. It is probably a sort of rhythmic composition in short lines, similar to those which were sung in the Greek<sup>1</sup> and Ethiopian<sup>2</sup> Churches in honour of the saint on the day of his commemoration, containing allusions only to the sufferings which he endured, and abundant praises of his spiritual excellence.

From the title to the second work in the Nubian MS. there is little information to be obtained about the contents of the text which follows, for at most only one name, *νικεα*, and one word, *κανον* or *κανονα*, appear to be Greek. If *νικεα* be Nicaea, and *κανονα* be 'Canons', the text probably contains a selection from the Canons which were formulated at Nicaea.

<sup>1</sup> See Krumbacher, *Miscellen zu Romanos*, Munich, 1907, pp. 1 ff.

<sup>2</sup> See Brit. Mus. MS. 16226, fol. 18 b.

## IV. THE MARTYRDOM OF SAINT MÈNA

From the narratives of the martyrdom of Mèna now available, it is clear that the fame of the saint was very great, and that his tomb was regarded as a most holy place for some hundreds of years. He suffered martyrdom at the end of the third or beginning of the fourth century, and it may well be assumed that as soon as rumours of the wonderful supernatural powers of the saint, and the marvellous cures which he was supposed to effect, spread throughout Egypt, accounts of his sufferings and martyrdom would be written in Greek<sup>1</sup>, Latin<sup>2</sup>, Coptic, and Syriac. These would speedily find their way into all the great monasteries and religious houses of Egypt and Nubia, and, little by little, narratives of his miracles would be added to them. The oldest accounts of his martyrdom are probably those written in Greek, for none are forthcoming either in Syriac or Coptic. It is remarkable that the great collection of Syriac MSS. from the Nitrian Desert catalogued by Professor William

<sup>1</sup> See *Analecta Bollandiana*, III, pp. 258-270, Paris and Brussels, 1884; *Bibliotheca Hagiographica Graeca* (Société des Bollandistes, Brussels, 1895), p. 91; Krumbacher, *Miscellen zu Romanos*, Munich, 1907, pp. 31-43, &c.; *Acta Sanctorum* (Propylaeum), Brussels, 1902, col. 211. The Greek MS. from which the Latin version printed in Mombritius, *Sanctuarium*, II. 156, 157, was made seems to have disappeared.

<sup>2</sup> See *Bibliotheca Hagiographica Latina* (Société des Bollandistes, Brussels, 1900-1901), p. 864.

Wright<sup>1</sup> contained no life of the saint, especially when we remember how near the Wādī Naṭrūn is to Alexandria. The principal facts of the martyrdom of Mēna derived from the accounts in Greek are as follows:

Mēna lived under the rule of Diocletian and Maximianus, who issued edicts ordering all men to worship their gods, and decreeing torture and death to all who were Christians. He was a soldier, and served under Firmilianus, and possessed considerable mental ability, and was of fine, commanding stature. When he arrived at Kotyaion with his fellows he heard of the edict of the emperors, and fled to the desert, preferring to live with wild animals rather than worship idols. Having fasted and prayed in the desert for some time, he made his appearance in the city during the performance of the games and equestrian exercises at one of the great festivals, and, as the result of the tumult which his words and appearance produced, was seized and carried before Pyrrhus, the prefect. In answer to his questions Mēna declared that he was a Christian, and was dismissed under guard and in fetters until the following day. On the morrow when he appeared before the prefect, Pyrrhus tried to persuade him to give up his belief, and when he derided the idea Pyrrhus lost his temper and ordered him to be flogged. This order was carried out with such thoroughness that

<sup>1</sup> *Catalogue of the Syriac MSS. in the British Museum*, 3 vols. 4to, 1870-1872.



the earth was reddened by the blood from Mēna's wounds. Finding that he made no impression on Mēna's mind by the flogging, Pyrrhus ordered him to be hung up on a block of wood, and when this was done he caused his body to be scraped with sharp claw-like iron instruments, and at length most of his skin was torn off him. Seeing that Mēna remained steadfast in his belief, Pyrrhus next ordered lighted torches to be applied to his wounds, and, when these proved powerless to make him renounce Christ, ordered him to be removed for a season. When he was next brought before Pyrrhus, he became filled with wrath at the boldness of Mēna's words, and commanded men to drag him, bound hand and foot, backwards and forwards over sharp iron stakes fastened in the ground, and then had him beaten on the neck and jaws. At length Pyrrhus, after consultation with his officers, ordered Mēna to be beheaded outside the city and his body to be burnt; and the sentence was duly carried out. Whilst, however, the body was in the fire certain pious men succeeded in rescuing it, and they carried it away to a suitable place, and having anointed it with unguents and wrapped it in fine linen, they took it back to his native country.

The Life of Mēna given in Arabic in the Jacobite Synaxarium<sup>1</sup> adds a number of details about the saint which are wanting in the Greek. It states

<sup>1</sup> The Arabic text has been edited, with a French translation, by René Basset in *Patrologia Orientalis*, tom. iii, fasc. 3, Paris (no date); a German translation is given by Wüstenfeld, *Synaxarium*, Gotha, 1879, p. 117.

that he was surnamed 'Al-Amîn', a play on the word 'Amen', and that his father was a citizen of Nîkyûs, called Awdeksyûs (Eudoxius), who was sent to rule in Phrygia as a result of an intrigue by his brother. Mèna was born as the result of a special appeal by his mother to the Virgin Mary, and the child grew up and was educated as a Christian; on the death of his father he succeeded to his office, but he gave himself up to fasting and prayer. After the promulgation of Diocletian's edict he publicly proclaimed his belief in the Christian faith, and after suffering many tortures he was beheaded. His body was rescued by the faithful from the fire into which it had been cast, and when the troops of Mareotis were going to Pentapolis they took it with them. Whilst they were on the sea, tame creatures, with faces like those of wild beasts and necks like those of camels, came up out of it, and began to stretch out their necks along the body of the saint and to lick it, whereupon fire came forth out of the body and consumed their faces.

When the troops had performed their duties and were about to leave Alexandria for Mareotis, they wished to take the body of Mèna with them; but when they placed it on a camel, for transport to the ship, the animal refused to move. A second camel was brought and the body was laid upon it, but though beaten severely this animal also refused to move. The soldiers then recognized that it was God's will that the body of the saint should not leave Alexandria, and, having built there a tomb

and buried the body in it, they departed. Near this tomb was a well or spring, the water of which was accidentally discovered to contain medicinal properties. A sheep with the scab walked into it, and when it had come out and had rolled itself in the dust near the tomb it was healed<sup>1</sup>. Seeing this the shepherd took some of the same dust, and, having mixed it with the water, rubbed the mixture on all his sheep that had the scab, and they were at once healed. Now the 'King of Constantinople' had an only daughter who was smitten with leprosy, and when he heard the story of the sheep he sent her to Alexandria with a large escort. Having learned from the shepherd what she ought to do, she mixed some dust of the tomb with the water and rubbed her body with it; she slept in that place that night, and when she woke up the next morning she was healed. During her sleep Mëna appeared to her and told her that his body was buried in that place, whereupon she reported the matter to her father, who sent men and money and built a church there. During the reigns of Arcadius and Honorius a large town was built near the tomb and the spring, and great numbers of miracles<sup>2</sup> were performed there from that time until the period of the rule of the Muslims, when the town and the church were destroyed.

<sup>1</sup> A version of this story is given by Mr. A. J. Butler in his *Ancient Coptic Churches of Egypt*, II, p. 362.

<sup>2</sup> Five miracles of Mëna are described by Timothy, Archbishop of Alexandria: see Surius, *De Probatis Sanctorum Vitis*, Cologne, 1618 (November 11).



Among the literature of the Ethiopian Church two accounts of Saint Mèna are preserved. The shorter is contained in the *Synaxarium*, and appears to have been translated from an Arabic text similar to that given in the Jacobite Synaxarium which was used by the Copts. At the end is a slight variation; and it is said that Satan stirred up evil men to destroy the church of Mèna, and carry away his body, and lay waste the city, and that when a new church had been built, and the body laid in it, more signs and wonders appeared than before. The longer account was also probably translated from the Arabic, but at what period cannot be said. The oldest known copy of it is contained in Oriental 689<sup>1</sup>, which Professor William Wright attributed to the fifteenth century. This account gives a description of the life of Mèna before his martyrdom and the details of his sufferings, and reproduces the conversations between Mèna and the governor, and adds information which is not found elsewhere. Up to the end of the narrative of the martyrdom it agrees closely in many places with the Greek text printed in *Analecta Bollandiana*, III, pp. 258-270, but there are several passages in it for which there are no equivalents in any published Greek text.

In the Jacobite Synaxarium it is said that when Mèna was living in the desert he saw heaven open and the martyrs wearing beautiful and glorious

<sup>1</sup> See Wright, *Catalogue of the Ethiopic MSS. in the British Museum*, p. 159.

crowns, and heard a voice which said, 'Whosoever shall suffer for the Name of Christ shall receive these crowns.' In the longer Ethiopic version this speech is much fuller, and Mëna is told that he shall receive three incorruptible crowns, like (those) of the Trinity, one as a reward for his chaste life, one for his patient endurance, and one for his martyrdom. This passage must have been present in the mind of the scribe who drew the picture of the saint in the Nubian MS. (Fol. 10 a), for there, above the figure of Mëna on the horse, the three crowns are represented. In the Jacobite Synaxarium the fact that Mëna was a soldier is slurred over, but in the Ethiopic text it is insisted on again and again, and the governor, whose name is not given, called upon him to obey his orders *because* he was a soldier and a servant of the emperor. And when Mëna quoted the Scriptures to him the governor asked him, 'Being a soldier how knowest thou this Scripture?' The Greek text says that after the saint had been beaten for some hours an officer present, called Heliodorus<sup>1</sup>, advised the governor to pass sentence of death on Mëna without delay; this name has been preserved in the Ethiopic under the form 'Habta Daḥāya', i. e. 'gift of the sun'.

The episode of the beasts coming up out of the sea is also amplified in the Ethiopic version. As the troops under their general Athanasius were

<sup>1</sup> Τὸν ἐπὶ τῆς τάξεώς τις Ἡλιόδωρος παρεστώς, *Ānalecta Bollandiana*, III. 268.

sailing from Alexandria to Mareotis certain terrible beasts rose up out of the sea and tried to snatch away the body of the saint, but arrows of fire darted out from it and smote them in their faces, and they fled and hid themselves in the sea; these beasts had long, thick necks, and their faces were like those of camels. And they came a second time, and when arrows of fire again struck them they bowed low before the body of the saint and departed. These things made all the people wonder exceedingly, and they glorified Mèna who, they firmly believed, had delivered them from the terrible beasts in the sea.

After sailing five days Athanasius and his troops reached Mareotis, where they fought a battle, and through the power of the body of Mèna they vanquished the foe. When Athanasius was ready to return he wished to take the saint's body back with him, and had it placed on a camel for transport to the ship. The camel was, however, unable to move, and he therefore transferred it to the back of another camel, but this camel also was unable to move; and he placed it on the back of every camel, one after the other, which he had with him, but none of them could walk away with it. Athanasius then recognized that God wished the body of the saint to remain where it was, and he desisted from his efforts to carry it away. Finding that he could not have Mèna with him to guide and protect him in future, he decided to have the next best thing to the body, viz. a picture of the saint. He

therefore caused a portrait of Mēna to be painted on a wooden tablet, and had it laid on the body of the saint, so that it might absorb some of the qualities of the dead man, and determined to take that with him as a protection when travelling by sea or fighting on land. In the picture the saint 'was dressed as he (i. e. Athanasius) had known him, in the uniform of a soldier, and there were at his feet representations of the beasts (from the sea), which resembled camels, and they were worshipping him'. It is clear from this statement that neither Athanasius nor the artist knew what the beasts from the sea really were, for otherwise the creatures would not have been represented as camels. What the soldiers in the boat saw as they sailed from Alexandria to Mareotis was probably 'a school of porpoises', which their fear transformed into 'terrible beasts, with thick, long necks like those of camels'.

This portion of the Ethiopic account has some bearing on the question of the ornamentation of the terracotta flasks<sup>1</sup>, which have the name and figure of Saint Mēna stamped on them, and are known to come from Alexandria and its neighbourhood. The saint is seen standing upright, and he has a halo round his head. A short cloak is thrown over his left shoulder, and he wears a girdle and a sort of fringed or pleated tunic. Each hand is uplifted over a quadruped with a long neck and

<sup>1</sup> Collections of these are exhibited in the Fourth Egyptian Room and among the Christian Collections in the last room at the eastern end of the Northern Gallery in the British Museum.

a tail, which is kneeling by the side of the saint, with its head and neck stretched out on the ground towards his feet<sup>1</sup> (see Plate I). The examination of thirty of these flasks leaves no room for doubt that the quadruped was intended by the designer of the moulds for the flasks to represent a camel. It has been generally assumed that the camels on the flasks are meant to represent the camels which refused to bear away the body of Mêna from the place where God intended it to rest, but there is no proof that such is the case. Another view is that the camels illustrate a legend to the effect that when Mêna was about to be beheaded he told the people near him to put his body after death on a camel, and to turn the animal loose, whereupon it would find its way to the place where he was to be buried<sup>2</sup>. The true explanation of the camels on the flasks of Mêna is probably suggested by the Ethiopic version, which is clearly based on ancient materials. Athanasius the officer had a portrait painted of Mêna, in the apparel of a soldier, with representations of beasts of the sea, 'which resembled camels,' at his feet worshipping him. In other words, Mêna the soldier was made into a maritime saint, because he delivered Athanasius and his troops from these marine creatures. The man who made the moulds of the oldest Mêna flasks knew that he had to represent Mêna as a military saint,

<sup>1</sup> On a reliquary at Milan the camels are represented with their heads and necks up; for an illustration see Murray, *P.S.B.A.*, Jan. 1907, Plate 3.

<sup>2</sup> Mombritius, *Sanctuarium*, II, fol. 157 b, col. 2.



with beasts 'which resembled camels' kneeling and worshipping him. Finding it impossible to make figures of beasts 'which resembled camels' but were not camels, he made actual figures of camels, and placed them in the position required by the tradition current in his day.

The shrine of Mēna was at Mareotis, at no great distance from Alexandria, and nothing was more natural than that he should become a maritime saint, and the patron of fisher-folk and all those who lived on the seashore in the neighbourhood. The drawing of Saint Mēna which is found in the Nubian MS. (Fol. 10 *a*) appears to contain traces of the tradition of the picture of Mēna painted for Athanasius the officer. In it we have a good representation of a soldier on horseback, wearing a military cloak, belt, and tunic, and armed with a long-shafted spear, which is turned point downwards. On the ground before him is a figure of a bearded man, with his right hand stretched out and touching the hoof of the left foreleg of the horse. Near its feet are the remains of some object which, owing to the mutilation of the bottom margin of the leaf, it is impossible to identify.

According to the Synaxarium the place where the body of Mēna was buried was made known by the saint himself to a daughter of the 'King of Constantinople', but in the longer Ethiopic version it is said that his tomb was discovered in another way. A certain lame young man went and rested himself on a spot over which he saw

a lamp burning, and whilst he was there his father found him and began to beat him. The lame youth leaped to his feet, and finding that his foot was healed ran away in the sight of his father and the other people who were there. Subsequently the young man told them about the lamp, and then they looked and saw the lamp burning, and people flocked there and were healed of their diseases. Soon afterwards a church in the form of a tent was built over Mênâ's tomb; in it was hung a lamp similar to that which had been seen first by the lame young man; it burned by day and by night, and the oil in it was scented; and people who came from a distance took away to their homes some of the oil of that lamp, and effected cures on sick people therewith. These statements explain the existence of flasks stamped with the name and figure of Saint Mênâ; they were used by the faithful for carrying away the scented oil which they obtained from the lamp burning over his grave.

Mênâ flasks are flat, and are made of earths of various colours, pink, brown, grey, &c.; they have usually two handles, and measure from about  $3\frac{1}{2}$  in. to  $6\frac{1}{2}$  in. in height. Some have the figures of the saint and two camels stamped on both sides, with the legend

✠ ΕΥΛΟΓΙΑ ΤΟΥ ΑΓΙΟΥ ΜΗΝΑ ✠

running round each scene<sup>1</sup>; others have the same scene enclosed within a wreath on each side<sup>2</sup>, with

<sup>1</sup> See No. 23328.

<sup>2</sup> See No. 38495.

the saint's name added,  $\Theta \Delta \Gamma \Gamma \Theta \varsigma \text{ ΜΗΝΑ}$ ; others have a cross  $\boxtimes$  on each side of Mēna's face<sup>1</sup>, or  $\oplus \oplus$ <sup>2</sup>; and one in the British Museum has two necks<sup>3</sup>. Interesting variants are given by No. 5232 (see Plate II, No. 1), where we find the saint and the camels on one side, and on the other a figure of the large two-handled oil jar in which the stock of the sacred oil was kept, with a small oil flask by its side. The conical object seen on the large jar is the massive earthen cover, which resembles the jar stoppers that were in common use in Egypt for jars of oil and wine from the Archaic Period downwards. Another important example is No. 883 (see Plate II, No. 2). On the one side are the saint and the two camels, and on the other a ship, which proves that Mēna was a maritime saint and the patron of shipping, and that the oil from the lamp in his shrine was believed to carry with it the same protective power which his dead body displayed in the ship on behalf of Athanasius and his soldiers.

The first church over the tomb of Mēna was in the form of a tent, and was probably built by Athanasius, the officer, at no great distance from the seashore<sup>4</sup>. This, however, soon disappeared, for the Ethiopic narrative states that a church was built

<sup>1</sup> See No. 5231.      <sup>2</sup> See No. 17082.      <sup>3</sup> See No. 38462.

<sup>4</sup> It is strange that Palladius, who visited all the famous monks of Egypt in the last quarter of the fourth century, gives no account of Mēna in his *Paradise of the Fathers*, for he lived three years in the monasteries near Alexandria and sailed across Lake Mareotis to the Nitrian Desert.

over the tomb in the days of Archbishop Athanasius, who sat from 326 to 372. Apparently Athanasius died before the building was completed, for the text goes on to say that the body of the saint was placed there and the church consecrated in the reign of Theodosius (378-395), during the Patriarchate of Abbâ Theophilus (385-412). At this time or soon afterwards a great church, dedicated to the Virgin Mary, was built near the church of Mêna, and it was specially provided for the use of those who came to the tomb of the saint.

The second church, i.e. that consecrated in the reign of Theodosius, was probably the nucleus of the great monastery and of the important town, which flourished under the name of Al-Mûna, or Al-Mîna, in the fifth century. The position of this town has been accurately fixed by Herr C. M. Kaufmann, who has excavated the whole site, and he says that the once flourishing Oasis town of Menas lies at a distance of four caravan hours to the south-west of the ruins of Taphosiris Magna, and half-way between Alexandria and the Wâdi an-Naṭrûn, upon the road from Ṭarrânah to Barkah<sup>1</sup>. The remains of Saint Mêna were probably transferred to this site because it was an ancient and important trade centre for the caravans which travelled between Alexandria and the Oasis of Jupiter Ammon, and between Alexandria and Upper Egypt. Originally the town owed its importance solely to the fact

<sup>1</sup> *Die Ausgrabung der Menas-Heiligtümer in der Mareotiswüste*, Cairo, 1906, pp. 18 ff.

that it was built near springs of water. The town of Al-Mina is described by an Arab writer quoted by Quatremère<sup>1</sup> and by Pacho<sup>2</sup>; see also the note in Mr. A. J. Butler's *Arab Conquest of Egypt*, pp. 177, 178.

In the reign of Zeno (474–491) a fortification of some kind and barracks for soldiers were built near the tomb, and the officers and Alexandrians of high rank removed to the place and built their houses and palaces there, because of the miracles which were worked at the tomb of Mēna during the days of the Patriarch Timothy. From the middle of the fifth century to the conquest of Egypt by the Arabs the church of Mēna enjoyed great prosperity, and it is to this period that must be assigned the oil flasks of Mēna described above. During the interesting excavations which were made by Kaufmann on the site of the 'town of Mēna' in the desert of Mareotis in 1905 the remains of an oven in which Mēna flasks had been baked were found, and in a cellar a number of large amphorae in which the sacred oil was stored were discovered. Kaufmann's careful examination of the site also produced terra-cotta lamps of various kinds, on some of which was the legend  $\text{τοῦ ἁγίου Μῆνα}$ , and it is clear that the manufacture and sale of the flasks and lamps must have been a very profitable business.

Towards the end of the reign of Heraclius the prosperity of the town and shrine of Mēna began

<sup>1</sup> *Mémoires*, tom. i, p. 488.

<sup>2</sup> *Relation d'un Voyage dans la Marmarique*, Paris, 1827.



to decline, and during the troublous years which immediately preceded and followed the conquest of Egypt by the Arabs the church was pillaged and the town plundered and destroyed. Later, when the Copts began to regain influence and power, another church was built on the old site, and the cult of the saint revived. In the first half of the ninth century the church was pillaged, and much of what was beautiful in it was carried off, and before the close of the century the Arabs, who were infuriated at the arrogance of the Copts, attacked all their churches, and among those which were utterly destroyed was that of Saint Mèna of Al-Mûna, or Al-Mîna.

The name of Mèna was commemorated in Egypt and the Sûdân, and even in remote Abyssinia, for centuries after his death, and his martyrdom and the miracles worked by him at his tomb were held to make him the equal of the greatest saints in the Egyptian Church. In prayers his name was used as a word of power, and it is found in invocations cut upon Coptic sepulchral stelae of the ninth and tenth centuries. Thus on stele No. 1107 in the Southern Egyptian Gallery (Bay 32) is an invocation to Saints Biktôr (Victor), Phêbamôn, Mèna, George, Cyriacus Philotheos, Sergius, and others, and on No. 1110 (Bay 28) Mèna is invoked with Michael, Gabriel, Adam, the Virgin Mary, Victor, Phoebamon, George, Cyriacus, and other saints and martyrs. The fame of the saint spread not only into countries to the west of Egypt, but also into

Europe, and one of his oil flasks was found as far to the west as Arles<sup>1</sup>. For a description of the beautiful ivory box in the British Museum, on the sides of which are carved scenes representing the martyrdom of Mëna and his sanctuary near Alexandria, see O. M. Dalton, *Catalogue of Early Christian Antiquities*, p. 55. On the antiquities generally which bear the saint's name or refer to his martyrdom see E. Michon, 'La Collection d'Ampoules à Eulogie,' in the *Mélanges* of G. B. de Rossi, Paris-Rome, 1892; and Kaufmann, *Handbuch der christlichen Archäologie*, Paderborn, 1905, pp. 580 ff., and the authorities quoted there by him.

<sup>1</sup> See the article 'Ampolla dell' olio di S. Menna Martire scoperta in Arles', in *Bullettino di Archeologia Cristiana*, ed. G. B. de Rossi, vol. VII, Rome, 1869, p. 31.

## V. THE MARTYRDOM OF SAINT MÎNÂS

*From the Ethiopic Synaxarium*

(Oriental 660, fol. 66 b 1 ff.)

IN THE NAME OF THE FATHER, AND THE SON, AND THE  
HOLY GHOST, [ONE] GOD!

## THE FIFTEENTH DAY OF KHADÂR

On this day Saint Mînâs, the interpretation of whose name is 'faithful and blessed', became a martyr. The father of this holy man was one of the men of the city of Nâkîûyôs<sup>1</sup>, whose name was 'Awdôkyôs<sup>2</sup>, and he was a prefect and governor. And his brother was jealous of him, and made an accusation against him to the king, who sent him away to the country of Afrākya<sup>3</sup> (Phrygia), and appointed him governor over that country. And the people of that country rejoiced in him, for he was a merciful man, and he feared God. Now the mother of Saint Mînâs had no child. And one day, on the festival of our holy Lady the Virgin Mary, she went to church, and she saw the sons of the Church<sup>4</sup> wearing fine apparel, and coming to church, and she cried out and wept before the image (or, picture) of our holy Lady the Virgin Mary, and she entreated her to make supplication to God on her behalf

<sup>1</sup> The نقيوس of the Arabs. On the identification of this town with πρυα† see Amélineau, *Géographie*, p. 277.

<sup>2</sup> አውደክዮስ: for አውደክሲዮስ = EUDOXIUS. The Arabic text has اودكسيوس.

<sup>3</sup> Arabic أفريقية.

<sup>4</sup> i. e. the children of believing folk.

that He might give her a son. And there went forth a voice from the image (or, picture) of our holy Lady the Virgin Mary, saying, 'Amen.' And straightway that woman departed to her house. And she told her husband of the voice which she had heard from the image (or, picture) of our Lady Mary; and her husband said unto her, 'The Will of God be done.' And after a few days God gave her this holy son, and she called his name 'Mînâs', according to the voice which she had heard from the image (or, picture) of our Lady Mary<sup>1</sup>.

And when he had grown up a little Eudoxius taught him the Scriptures and spiritual doctrine. And when he was eleven f. 66 b 3 years old his father died, being a very old man. | And about three years later his mother died; and Saint Mînâs was left by himself, fasting and praying. And although the officers, on account of their great love for his father, gave him his father's position, he would not forsake the worship of Christ.

And when Diocletian denied [Christ] he commanded all the people to worship idols, and many became martyrs for the Name of our Lord Jesus Christ, to Whom be glory! And at that time Mînâs left his appointment, and departed to the desert, and he dwelt [there] many days, contending greatly. And one day he saw heaven open, and the martyrs crowned with beautiful crowns, and he heard a voice which said unto him, 'He who laboureth for the Name of Jesus Christ, to Whom be glory! shall receive crowns like unto these.' And he returned to the city and confessed the Name of Jesus Christ, to Whom be glory! And many men received him because they knew that he belonged to a noble family. And the governor promised him rich apparel and many great honours, but he would neither hearken to his command nor turn from his excellent counsel. And straightway the governor commanded him to be beaten with a severe beating, and when the men were worn out with torturing

<sup>1</sup> A play on the word Amîn or Amên.

him, the governor commanded them to cut off his head with a sword. And they cut off his head straightway, and he received the crowns of martyrdom in the kingdom of the heavens. And many men became martyrs because of him, and for the Name of our Lord Jesus Christ, to Whom be glory!

Now the governor had commanded them to cast the body of the holy man into the fire, but [certain] believing men took the body of the holy man out of the fire, which had neither touched it nor harmed it, and no injury whatsoever had come upon it. And they swathed it for burial in fair swathings, and they laid it up in a certain place | until the f. 67 a 1 end of the days of persecution.

And in those days the men of the region of Maryût<sup>1</sup> (Mareotis) wished to collect a troop of men from the Five Cities<sup>2</sup>, and they took the body of Saint Mînâs with them that it might be unto them a help, and might protect them on the way. And as they were sitting in the ship, the body of Saint Mînâs being with them, beasts came up out of the sea, and their faces were like unto the faces of serpents, and their necks like unto those of camels. And they stretched out their necks towards the body of the holy man, and licked it; and the men were afraid with a great fear. And there went forth fire from the body of the holy man and consumed the faces of the beasts. And when they had come to the city of Alexandria, and had finished their business, they wanted to return to their country, and to take the body of Saint Mînâs with them. And when they had set his body upon a camel that camel would not rise up from his place; and they placed the body upon another camel, and that camel also would not rise up; and though they beat the camel with a severe beating he would not move at all. And they knew that this was the will of God, and they built a shrine over the saint, and buried him therein, and departed.

<sup>1</sup> الماريوطية.

<sup>2</sup> Pentapolis, الخمس مدن.



And God wished to reveal the [place of the] body of Saint Mînâs. And there was in that desert a certain shepherd, and one day a sheep which was suffering from the disease of the scab went to that place, and dipped himself in the water of the little spring which was near the place, and he rolled about in it and was healed straightway. And when the shepherd saw this thing, and understood the miracle, he marvelled exceedingly and was astonished. And [afterwards] he used to take some of the dust from that shrine, and mix it with water, and rub it on the sheep, and, if they were ill with the scab, they were straightway  
f. 67a 2 healed thereby. And this | he used to do at all times, and he healed all the sick who came to him by this means.

And the king of Constantinople heard the report of this matter. And he had an only daughter who was suffering from a disease of the skin, and he sent her to that place, but she was unwilling to take off her apparel before the men. And she asked the shepherd in what way he worked, and how he healed the sick, and the shepherd told her how he did it. And she took dust from that place, and mixed it with water from the spring, and she rubbed the whole of her body therewith. Now she slept that night in that place. And Saint Mînâs appeared unto her, and said unto her, 'When thou risest up in the morning, dig, and thou shalt find my body'; and straightway she was healed of her sickness. And having risen up, being healed of her sickness, she commanded them to dig in that place, and immediately they found the body of Saint Mînâs. And she rejoiced exceedingly with great joy, and she sent a letter to her father and made this matter known unto him. And the king built a church over the body of the saint.

And a beautiful church<sup>1</sup> was [also] built to him in that

<sup>1</sup> The first church of Mēna was probably destroyed during the general destruction of monasteries in the Nitrian Valley and in the neighbourhood which is described by Socrates (*Hist. Eccles.* VI. 7).

place in the days of the righteous Emperors Arcadius (395-408) and Honorius, who commanded them to build a great city there; and a great city was built there according as the righteous Emperors had commanded. And they laid the body of Saint Mînâs in that church, and signs and great wonders were made manifest through his body. And people of all kinds used to come into that church, and they were healed of their sicknesses, and signs and wonders were made manifest in that church. And Satan was envious, and stirred up certain evil men of the city<sup>1</sup>, and they destroyed | the f. 67 a 8 church, and laid waste the city, and carried away the body of Saint Mînâs. And other men built a church to him there, and they laid his body in it, and there more signs and more mighty wonders took place than before. May his blessing be with, &c.

<sup>1</sup> Probably Theophilus and his companions.

VI. THE MARTYRDOM OF SAINT MÎNÂS<sup>1</sup>

*From the Book of the Acts of Saints and Martyrs  
in Ethiopic*

(Oriental 689, fol. 73 b ff.)

f. 73 b 1 The Martyrdom of Mînâs, the Saint, and Warrior, and Martyr of our Lord Jesus Christ. May his prayer be with us! Amen.

This holy man and martyr, the blessed Mînâs, belonged to a district of Egypt, the name whereof was Kêṭwâ<sup>2</sup>, which was called after the name of a certain governor, who built therein a tower and made strong the walls thereof. The name of the father of Saint Mînâs was 'Awdeksîs (Eudoxius), and the name of his mother was 'Awfômÿâ (Euphemia); they were Christians, and the people loved  
f. 73 b 2 Eudoxius. And his brother 'Aṭâlyôs | (Anatolius) rose up against him, and made false accusations against him to 'Abrâyôs<sup>3</sup> the king, and the king appointed him to 'Abrâkiyâ<sup>4</sup> (Phrygia). Now he was exceedingly rich.

<sup>1</sup> The text is edited from Oriental 689 and is the oldest we have, and notwithstanding its inaccuracies in places, repetitions, &c., is trustworthy. The variants given in the notes are from Oriental 691 (B), which contains a carefully written text, and is most useful in supplementing the standard text. The text given by C (Oriental 686) adds nothing new; the references to its folios are given for the convenience of those who may wish to consult the MS.

<sup>2</sup> According to the Greek Kêṭwâ was in Phrygia; see Krumbacher, *Miscellen zu Romanos*, p. 31. The Greek texts have Κορυαίων.

<sup>3</sup> 'Abrâyôs was probably a governor of Phrygia.

<sup>4</sup> There seems to be a confusion here between the names Phrygia and Africa.

And he carried his possessions and his wife from Alexandria to 'Abrâkiyâ (Phrygia), and he was angry with his wife, for they had no child.

On one occasion when his wife went to the church on the Festival of Our Lady Mary, the Mother of God, Jesus Christ our Lord, the Word of the Father (to Whom be praise for ever and ever, Amen!), and saw the people bringing in their children to be blessed by Our Lady, the Holy Virgin, she wept bitter tears, and prayed, and made supplication and entreaty, [for a child, and] she heard a voice from Our Lady which said, 'Amen.' Then she conceived and brought forth a son, and she called him 'Minâs'; now she took this name from [the word] 'Amin' <sup>1</sup>. And his father rejoiced, and set free the malefactors from the | prison, and he gave much f. 74 a 1 alms to the poor.

And when the child grew up he taught him whatsoever was necessary, and the doctrine of the Holy Scriptures; and [the boy] trained himself in fasting and prayer. And when he was eleven years old his father died, and three years later his mother died also; and he sorrowed exceedingly because he was alone and because he was an orphan, and he gave all his goods to the poor, and withdrew to the church where he toiled in fasting and prayer.

And the governor who was appointed over 'Afrâkyâ (i. e. Africa) after his father, loved Minâs exceedingly, and he took him by guile and made him a soldier; now at that time he was fifteen years of age, and he made him his deputy.

And in the second year of the reign of Gâyâyôs Waflesâyôs <sup>2</sup> [the Emperors] called upon all people to worship the polluted gods, and their edict was exceedingly evil. And they wrote letters, and sent them into every country and province under their rule, and they came even to the borders of Kwaṭilâm

<sup>1</sup> i. e. 'Amen'; Amin is also a name of God.

<sup>2</sup> Gaius Valerius Maximianus, Emperor from 305-311. The Greek text of the Bollandists mentions Diocletian and Maximianus.

f. 74<sup>a</sup> 2 and to the cities of Africa. | And at that time there ruled in that country 'Arkôrîkôs, and 'Abdâdikôn, and Melyânôs<sup>1</sup>, and the officers of the military service, and with them was Mînâs, the blessed man and true martyr of our Lord Jesus Christ, and he shone in their midst like a star. And the governors made haste to perform the command which was written in the Edict, which spoke thus:

'Rejoice, O all ye people, for we have decreed honours for the gods, [as is] right, and we ourselves desire greatly that whatsoever is decreed for them shall be performed with due reverence and with the zeal which is befitting. For this reason we have written unto every governor of every city, and unto every general of every army, and unto all men, and even unto women and children, that they may perform the service which is meet for the gods with all due care and reverence. And we decree, by our honour, that every one who shall set himself in opposition to our Imperial Edict shall at all times be punished and flogged without mercy.'

And straightway the heralds proclaimed in every city, to men and women alike, that they must undertake to worship the gods, and to return to their service. And because of this Edict a great commotion took place, and [the governors] compelled the people to promise that they would carry out the orders of the wicked Emperors.

And when Saint Mînâs also perceived this, he departed to the desert, and he lived there and worked like a peasant. And f. 74<sup>b</sup> 1 he said, 'I have seen sin and corruption in the city, | and I have left it and fled far away therefrom. I will abide in the desert, and I shall see my God and Redeemer Jesus Christ.' And he dwelt there for many days in great privation, and he toiled hard. And after a time the grace of God lighted upon him, and he saw heaven open,

<sup>1</sup> Compare Ἀργυρίσκος ὁ κράτιστος ἡγεμὼν ταξ-αρχοῦντος Φερμι-  
λιανοῦ τοῦ ἀριθμοῦ τῶν λεγομένων Ῥουτλιακῶν (Kfumbacher,  
op. cit., p. 31).



and the interior thereof was filled with angels of light who were carrying crowns of light, and laying them upon the heads of those who had consummated their martyrdom. And the angels were making them to ascend into heaven with great splendour, and they were shining like the sun. And Saint Minâs longed to become a martyr for the Name of our Lord Jesus Christ.

And as he was meditating upon this matter, a voice from heaven cried out and said unto him, 'Blessed art thou, Minâs, for thou hast been called, and the fair beauty of thy mind hath made itself manifest from thy youth until this day. And thou shalt receive crowns incorruptible, like [those of] the Holy Trinity, O thou who art the firstborn of their love: one for thy virginity, and one for thy patient endurance, and one for thy martyrdom. And thy martyrdom shall be greater than the martyrdoms of a multitude of martyrs, and thy name shall be honoured, and multitudes of people shall come from every part of the world, and shall take refuge in thy church which shall be built in the land of Egypt, and works of power shall be manifest, | and wonderful things, and signs, and healings shall take f. 74 b 2 place through thy holy body.'

And when Saint Minâs heard this he rejoiced. And he rose up straightway and came into the city, whilst the unbelievers were gathered together in the place of festival<sup>1</sup>, and being lifted up in the Spirit he began to sing a psalm whilst the governors were seated there with all the people, and he said, 'I have come to those who have sought me, and I am found by those who make enquiry for me.' And they held their peace, for they were amazed, and they marvelled at his striving when they saw him in the garb of the Christians.

And the governor said unto him, 'Who art thou?' And he said, 'I am Minâs, a holy man, the servant of my Lord Jesus Christ, the King of the universe.'

<sup>1</sup> i. e. the theatre.

And the governor said unto him, 'Art thou a stranger, O my son, that thou hast dared to come hither in this guise, and to prevent the people from performing their service by thy words?' And there were there some who recognized him, and they said to the governor, 'We know this man. He is a soldier from [the troop of] 'Awṭidīkôn<sup>1</sup>.'

And the governor said unto him, 'Art thou a soldier?' |  
f. 75 a 1 And Mînâs said unto him, 'Yea, I was a soldier in time past, but because of your infidelity I forsook [the service].'

And the governor said unto him, 'Why didst thou leave military service? Was it because thou wast an alien or a Christian?' And the governor commanded them to put him in prison.

And on the following day they brought him forth with the people into the market-place, and the unbelieving governor said unto him, 'How is it that thou darest to come into the market-place to be punished like a slave, and to put to shame the Emperors by saying "I am a Christian"? Now tell me. Why didst thou forsake military service? Where hast thou been living during these [last] days? And whence hast thou come?'

And Mînâs said unto him, 'I am a man of the land of Egypt, and because I wished to become a soldier of the Heavenly King I forsook the fleeting soldiery of this world.'

And the governor said unto him, 'Where hast thou been until this day?' And Saint Mînâs said unto him, 'Through love for Christ I chose to dwell with the lions in the desert, rather than to become corrupted with those who know not |  
f. 75 a 2 God, for it is written<sup>2</sup>, 'Let not my soul be corrupted with sinners, nor my life with the men of blood, in whose hands there is violence.'

<sup>1</sup> Compare τοῦτον ἡμεῖς γνωρίζομεν πρὸ ἐτῶν πέντε στρατευόμενον ἐν τῷ νομῆρῳ τῶν Ρουτιλιακῶν τῶν ὄντων ὑπὸ Φιρμιλιανὸν τὸν τριβοῦνον (Krumbacher, op. cit., p. 33).

<sup>2</sup> Psalm xxvi. 9.

And the governor said unto him, 'Sacrifice now to the gods, and forsake thine error, for thou art a soldier who hast forsaken thy service and hast called thyself a Christian. Have pity on thy life, O man, and draw nigh and offer sacrifice to the gods, and return to thy duty, and draw nigh and preserve thyself from torture.'

And the saint said unto him, 'I wish to please the King of Kings, and to receive from Him and to wear deathless crowns. Imagine not that thou canst make me to return through terror of thee, for I hold in contempt thy tortures (or, punishments), because I burn with desire to follow the example of my Lord Jesus Christ.'

And the governor said, 'Carry him away, and bind him tightly with cords hands and feet<sup>1</sup>, and flog him with an ox-hide whip.' And he said unto him, 'Since thou art a soldier return to thy duty to the Emperor.' And the blessed Minās said, 'It is better for me to remain a soldier, and to return to the service of the Emperor Christ, Who is the Great King.' | And straightway they flogged him with f. 75 b 1 a severe flogging, until the ground was soaked with his blood, and he sank down upon the earth. And the governor said unto him, 'Sacrifice to the gods, O man, before any more of thy flesh be flogged off thee by the whip.'

'And Minās said unto him, 'O evil counsellor, I will not return [to the service of the Emperor] through thy cruel torturings. Continue them, therefore, for God is my Helper, and He is able to provide healing for the wounds which thou inflicttest.'

And the governor, in the stupidity of his heart, said, 'Flog him again, and hang him up upon a tree, and scrape his flesh off his body with scrapers.' And whilst they were doing this the governor said unto him, 'Art thou frightened by this torture, O Minās? Or art thou well acquainted with

<sup>1</sup> The Ethiopic ሕንጥ ሕንጥ = the Greek ἐκ τεσσάρων (Krumbacher, op. cit., p. 35).

floggings of this kind?' And the saint said unto him, 'Dost thou imagine that thou wilt be able to destroy my determination by this torture? I am a soldier of Christ, and He will help me to be strong.'

And the governor said, 'Torture him again.' And he said unto him, 'If thou hast another king show me thy king.' And Mînâs said unto him, 'O man of folly, wouldst thou blaspheme the King of heaven?' And the governor said unto him, 'Who is the king of whom thou sayest I cannot know him?' And the blessed Mînâs said, 'He is Jesus, the  
f. 75 b 2 Son of God, the Living One, the First, | the Creator of All.'

And the governor said unto him, 'Knowest thou not that the Emperors are wroth about Christ, and that they have ordered to be tortured every one who shall mention Christ? Why then dost thou confess His name?' And Mînâs said unto him, 'Even though they be wroth with me I will continue to confess Him for ever, and I want to escape from this vain world. For it is written<sup>1</sup>, "Who shall separate us from the love of Christ? Shall sorrow, or tribulation, or affliction, or nakedness?" I know there is nothing which is able to kill Christ.'

And the governor said unto him, 'Behold, thou hast prepared thyself for torture, and thou shalt therefore be tortured in the flesh.' And Mînâs said unto him, 'In truth thy tortures cannot make me submissive, for in me is Jesus Christ, Who will help me at all times, for He helpeth those who fear Him in every matter, as long as it be for their benefit.'

And the governor said, 'Bring ye to me lighted torches which burn brightly, so that I may be able to overcome  
f. 76 a 1 therewith the stupidity of his | heart, and may bring to nothing his strength.' And when they placed the burning torches on his flesh (or, body), and they rested on his bosom and burned his flesh, he perceived them not. And the governor said unto him, 'O Mînâs, dost thou not feel

<sup>1</sup> Romans viii. 35.

the fire?' And Saint Mînâs said unto him, 'My Lord Jesus Christ Himself maketh me strong, for it is written, "When thou fallest into the fire it shall not burn thee<sup>1</sup>." And Holy Scripture saith, "Ye shall not fear those who kill your bodies, but who are not able to kill your souls. Fear, however, Him that is able to destroy the soul and the body in the Gehenna of fire<sup>2</sup>."' "

And the governor said unto him, 'Being a soldier, how is it that thou knowest this Scripture?' And the blessed Mînâs said: 'Our Lord Jesus Christ said<sup>3</sup>: "When they take you before kings and governors, consider not what ye shall say, for it shall be given unto you forthwith what ye shall speak."' "

And the governor said unto him, 'Did thy Christ know that thou wast about to suffer in this manner?' And Saint Mînâs said unto him, 'Christ is | God in very truth, and f. 76 a 2 He knoweth what is about to come to pass before it happeneth.'

And the governor said unto him, 'Cease now from this [talk]: offer sacrifice to the gods, and depart to thy appointed work, and follow thy duty as a soldier.' And the saint, the martyr of Christ, said unto him, 'I am a soldier of the Heavenly King, as I have told thee before; do this that thou wishest. Thy tortures are in my flesh, but my soul and understanding<sup>4</sup> worship my God, the Heavenly King.'

And the governor said unto him, 'Dost thou wish me to have patience with thee for two or three days so that thou mayest ponder thy decision, and desist from this folly which hath come upon thee?' And Mînâs said unto him, 'I have known my decision for many days: I cannot deny the God of heaven and earth. Consider thou that three days have passed since I came here and confessed that I was a Christian; I will never sacrifice to the gods, and, moreover, I will never obey thee.'

<sup>1</sup> Isaiah xliii. 2.

<sup>2</sup> St. Matthew x. 28.

<sup>3</sup> St. Matthew x. 18, 19.

<sup>4</sup> Following the reading of B.



And the governor was wroth, and he commanded them to bring sharp iron stakes and drive them into the ground. And they tied ropes to the neck (or, body) and hair of Saint Mînâs, and dragged him over the iron stakes<sup>1</sup>. And Saint Mînâs  
 f. 76 b 1 endured this [torture] with patience, | and the governor was not able to prevent him from confessing Jesus Christ. And he said unto the governor, 'To make thee to relieve me from tortures even more cruel than these which thou art inflicting upon me I would not deny the Lord God, my God.' I will not offer sacrifice to devils, and I will not perform the will of thy father Satan.'

And the governor said unto those whom he had commanded to torture him, 'Throw him on the ground, and tie a stone to his neck, and flog him because he called the gods "devils".' And whilst they were flogging him the governor said unto him, 'Beat him on the sides of his head, for I perceive that he can withstand the torture.' And as for Mînâs, whilst they were flogging him he held his peace, and uttered no word.

And one of those who were sitting there, whose name was Habta-daḥâya<sup>2</sup>, said unto the governor, 'Dost thou not know that the race of Christians never turns backward, and that when they are tortured they bear the tortures patiently, for death is better to them than life? Pass the sentence of death then upon him, and weary thyself no longer with torturing him.'

And the governor said unto him, 'O Mînâs, sacrifice to the gods, and I will bestow honours upon thee.' And Saint Mînâs said unto him, 'Let thine honour be to the men of destruction.

<sup>1</sup> ἐκέλευσε τριβόλους ὁξεῖς σιδηροῦς γενέσθαι καὶ σκορπισθῆναι αὐτοὺς ἐπὶ τοῦ ἑδάφους καὶ οὕτω δεθέντα αὐτὸν ἐκ τοῦ τραχήλου καὶ τῶν χειρῶν καὶ τῶν ποδῶν ἔλκεσθαι ἐπάνω αὐτῶν. Krumbacher, op. cit., p. 39.

<sup>2</sup> i. e. 'Gift of the sun,' the Ἡλιοδωρος of the Greek texts. The Greek versions show that it was Heliodoros and not the saint who advised the governor to pass sentence of 'death' quickly; therefore delete ~~αὐτοῦ~~.

As for me, I am about to receive the honour which awaiteth me, | and to be reckoned among the soldiers of Him that f. 76 b 2 made me His own. As it is written, 'Your reward is great in heaven<sup>1</sup>.' For the honour which is thine [to give] is a phantom, and before God it is nothingness; but faith in God, and the honouring of His Name, and thanksgiving to His Majesty, shall make us heirs of the light of holiness and of life everlasting.'

And when the governor saw the strength of the faith of the martyr he commanded them to kill him, and he passed on him sentence, saying: 'We commanded this soldier Minâs, a deserter who would not return to [the service of] the Emperor, and who would not sacrifice to the gods, to be punished; he shall now suffer the punishment of death. And because he would not obey, and worship the gods, we further command that they throw his body into the fire.'

And straightway they took the blessed martyr Minâs to the place of execution, and all the men of the city followed after him to see the martyrdom of the blessed Minâs, who marched to death rejoicing, with his face shining with light. And he was in the garb of the Christians, and he spake words of confidence to those who knew him, | and the apparel f. 77 a 1 which was on him sang (?), and no temptation came upon him. Nay, he placed his confidence in God, and made supplication to Him, and he made haste to the doom which had been decreed concerning him, and he cried out upon Christ Who had made him ready for these beautiful things.

And Saint Minâs turned his face towards the heavens, and stretched his holy hands upwards, and, confessing His grace, said, 'I give thanks unto Thee, O God of heaven, Jesus Christ, because Thou hast neither forsaken me, nor removed Thyself far from me, so that the enemy might destroy me, and because Thou hast given me the power not to deny Thy Holy Name. And now keep Thou me in this hour, and

<sup>1</sup> St. Matthew v. 12; St. Luke vi. 23.

grant me strength to endure to my end. And take Thou my soul unto Thyself, O my God Jesus Christ, and I will bow down to Thee always.' And having said these words, he came to the place of martyrdom, and he stretched out his neck quickly, and [the headsman] smote it with a sword, and his head rolled away from his body. And the guards carried away his holy body and cast it into the fire, and departed.

And there were there certain fellow soldiers of Saint Mînâs who were believers; now they were exceedingly many in f. 77 a 2 number, and they put out the fire, and took his body | and his head, and placed them in a shroud made of costly linen and perfumed with many sweet scents. And they carried them into the house of one of their number, and placed them in a coffin with great joy, and they praised God Who had given him the power to endure. Now there was no trace of fire on his body. Thus was consummated his martyrdom on the fifteenth day of the month Khadâr<sup>1</sup> (i. e. November 11). And he departed to our Redeemer Jesus Christ, Who is the King in truth, to Whom be praise, and honour, and might, for ever and ever<sup>2</sup>. Amen.

This holy and blessed Mînâs, the precious martyr, was perfect in his strength, and in stature, and in faith, and in sweetness of disposition, from his youth up; and in his later years he was gentle, and merciful, and a lover of the poor and the stranger.

And after his martyrdom was consummated, as we have already said, a host of soldiers came to fight against the Five Cities, and the country was disturbed, with the borders thereof. And there came forth an order for a troop of soldiers to proceed from Phrygia, to fight against the men of Mareotis.

And 'Atnâsîs (Athanasius) the governor wished to take the

<sup>1</sup> According to Krumbacher's text (p. 43) Mênâ was martyred in Kotyaion (ἐν τῇ Κορυαίων μητροπόλει).

<sup>2</sup> Here the Greek texts of Krumbacher and the Bollandists end.

body of Saint Mînâs with him that it might be unto him a helper and a deliverer. And having opened the door [of the place] wherein his body was, there shone upon him a great light. And having hidden the body from the men so that they might not prevent him, | he carried it away, and took f. 77 b 1 it up into a ship, and departed.

And when they arrived in the sea which is between Africa and Alexandria, there appeared unto them in the water certain terrible beasts. Now they were the most terrifying; their necks were long and thick, and their faces were like unto the faces of camels. And they stretched out their necks towards the ship so that they might snatch out from it those who were therein. And arrows of fire went forth from the body of Saint Mînâs into their faces, and they fled and hid themselves in the sea. And they came back, and the arrows of fire again prevented them [from seizing the men]; and after this they bowed low before the Saint and departed. And all those who were in the ship marvelled, and they believed in God, and they glorified Mînâs the martyr, and gave thanks unto him because they had been saved through his body.

And after five days they came to the city of Alexandria, and they went forth from that place and took the body of Saint Mînâs the martyr with them. And they went up in the ship from Alexandria to the shore of the sea of Mareotis, where they fought a battle; and they made supplication to Saint Mînâs, and to his body, and he conquered the mighty men of war, and slew them through his entreaty, until they came to Mêstên on the border of | Mareotis. f. 77 b 2

And when the governor wished to return to Phrygia he wanted to carry the body [of the saint] with him. And he placed it upon a camel, but the camel was unable to move with it, and he placed it on another camel, and the camel was unable to rise up; in this manner he placed it upon all the camels that were with him, and there was not one which

was able to carry it away<sup>1</sup>. And 'Atnâsis (Athanasius) the governor was sorry, but he knew that this matter was from God, and he left the body there.

And he made a picture of Saint Mînâs the martyr on a wooden tablet, dressed as he had known him in the apparel of a soldier, with pictures of the beasts [of the sea] which resembled camels, at his feet, and they were worshipping him. And he laid that picture upon the body of Saint Mînâs, to obtain his prayers, and then he took it with him that it might be unto him a means of deliverance and a place of refuge on the sea and in war. And he made for his body a coffer of *shâg* wood, which neither becometh worm-eaten nor rotten, and he buried it in that place, and returned to his own country with his soldiers.

f. 78 a 1 Now God desired to make manifest this wonder and power through the body of Saint Mînâs. | And the lame son of a certain man of that country went and saw a lamp casting a light upon the place of the grave of Saint Mînâs the martyr, and he drew nigh thereto and threw himself down on the ground. Now there were certain strangers standing [there]. And the father of the youth was looking for his son, and when he found him there he beat him; and the youth leaped up and ran away in front of them, and his foot was healed, and the people who were there marvelled. Then the youth told them what he had seen, and God opened their eyes, and they saw the lamp burning, and they believed. And all the people who were suffering from divers diseases went forth to the grave of Abbâ Mînâs, and they were healed by the power of God, and by the petition of Saint Mînâs, and there was great joy there, and the fame of him was noised abroad beyond Mareotis. And all those who were there, both those who were sick and those who were possessed of devils, went to that place, and they were healed and recovered.

<sup>1</sup> The saint determined that his body should nôt leave his native country.



Then they built above his grave a church, which was like | unto a tent, and they hung up in it a lamp similar to that f. 78 a 2 which they had seen [over the grave], and at that time it burned both by day and by night, and it was fed with scented oil. And if any man took of the oil of that lamp, and carried it away to a distance, and anointed a sick person therewith, that sick person was healed forthwith of the disease from which he had been suffering.

And a church was built in that place in the name of the saint in the days of Saint Athanasius, Archbishop of Alexandria, by the help of Taôs, the God-loving king, so that the people might gather together to him, and celebrate festivals therein. And when it was finished, Saint . . . the Archbishop gathered together Bishops and priests, and they placed the body of Mînâs the martyr in it, and they consecrated it in the days of the holy Emperor Theodosius and Abbâ Theophilus the Archbishop. And there was built there a great church to the name of Mary, for the [use of the] multitudes of people who gathered together to the church of Saint Mînâs.

And the Emperor Zeno visited it during his reign, and he built houses there, and he commanded the soldiers to build their barracks there, and a fortress. | And, moreover, the f. 78 b 1 nobles of the country of Egypt built their palaces there, and they came thither at all times because of the multitude of signs which appeared there in the days of Timothy, the Archbishop. And at length a mighty city, with beautiful buildings, was completed there, and Zeno the Emperor called it . . . ; and an exceedingly large number of people dwelt there. And the righteous Emperor commanded that one hundred and twenty-three thousand fighting-men should guard it against foreign tribes; and they guarded both the church and the people who came thereto. And the Emperor commanded that their food should be provided by the people of Mareotis. And he commanded that those who came to the church should contribute a fixed sum for the maintenance

thereof, and that they should carry thereto the sick folk every year.

And it remained thus until the days of Herkaldes (Herac-  
 lius) the Emperor of Rome, through whom the Muḥammadans  
 obtained power in the land of Egypt, and the people continued  
 to go to the church of the saint and martyr from all parts  
 of the country, and he made manifest unto them signs and  
 wonders. And they brought unto him votive offerings, and  
 he performed their wishes, and they came back rejoicing,  
 and they were glad because of what he had done for them.  
 And the fame of his signs, and works, and power, and of his  
 f. 78 b 2 prayer to God reached unto the | borders of [all] countries.  
 May he beseech God, our God and Redeemer Jesus Christ, to  
 preserve us, and all the sons of baptism, through the prayers  
 of Our Holy Lady, Mary the Virgin, and of all the saints  
 and martyrs.

Here endeth the martyrdom of the holy Martyr Mînâs.

May God keep us through his prayers for ever. Amen.

## VII. THE MARTYRDOM OF SAINT MÎNÂS

FROM THE ETHIOPIC SYNAXARIUM

(Oriental 660, fol. 66 b 1 ff.)

በስመ፡ አብ፡ ወልደ፡ ወመንፈስ፡ ቅዱስ፡ [አሐዱ፡] አምሳክ፡ አመ፡  
 ዐሁ፡ ወኃመ፡ ሱ፡ | ለገዳር፡ በዛቲ፡ ዕለት፡ ካ፡ ቅዱስ፡ ሚናስ፡ ሰማዕት፡ f. 66 b 2.  
 ዘለትርጓሜ፡ ስመ፡ ምእመን፡ ወቡሩክ፡ ወለዘንቱ፡ ቅዱስ፡ ካ፡ አቡሀ፡  
 እምሱበኦ፡ ሀገረ፡ ናቂዮስ፡ ወስመ፡ አውያክዮስ፡ ወካ፡ ሥዮመ፡ ወመኩሃ፡  
 ወቀን፡ ሳዕሌሀ፡ እኑሀ፡ ወአስተዋደዮ፡ ኀበ፡ ንጉሥ፡ ለአውያክዮስ፡ ወፈነዎ፡  
 ኀበ፡ ሀገረ፡ አፍሬቅደ፡ ወሢጥ፡ መኩሃ፡ ሳዕሌ፡ ይእቲ፡ ሀገር፡ ወተፈሥሐ፡  
 ቦቱ፡ ሱበኦ፡ ይእቲ፡ ሀገር፡ እስመ፡ ወእቱ፡ ካ፡ ብእሌ፡ መሐሬ፡ ወይፈርሆ፡  
 ለእግዚአብሔር፡ ወለእመሰ፡ ለቅዱስ፡ ሚናስ፡ ኢካ፡ ላቲ፡ ወልደ፡  
 ወበአሐቲ፡ ዕለት፡ ቦኢት፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ በበዕለ፡ እግዚእትነ፡  
 ቅድስት፡ ደንግል፡ ማርያም፡ ወርእየተመ፡ ለውሱደ፡ ቤተ፡ ክርስቲያን፡  
 እንዘ፡ ይላብሱ፡ ሠናዮ፡ አልባሰ፡ ወይበውኡ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡  
 ወገዕረት፡ ወበከዩት፡ ቅድመ፡ ሥዕለ፡ ለእግዚእትነ፡ ቅድስት፡ ደንግል፡  
 ማርያም፡ ወስአለታ፡ ከመ፡ ተስአሎ፡ ለእግዚአብሔር፡ ለእንቲአሃ፡ ከመ፡  
 የሀባ፡ ወልደ፡ ወወፅኦ፡ ቃል፡ እምሥዕለ፡ እግዚእትነ፡ ቅድስት፡ ደንግል፡  
 ማርያም፡ እንዘ፡ ይባል፡ አሜን።

ወሰባሃ፡ ሖረት፡ ይእቲ፡ ብእሲት፡ ኀበ፡ ቤታ፡ ወነገረት፡ ለምታ፡ ውእት፡  
 ቃለ፡ ዘስምዓት፡ እምነበ፡ ሥዕለ፡ እግዚእትነ፡ ማርያም፡ ወይባላ፡ ምታ፡  
 ፈቃደ፡ እግዚአብሔር፡ ለይኩን፡ ወእምደኀረ፡ ኀዳጥ፡ መዋዕል፡ ወሀባ፡  
 እግዚአብሔር፡ ዘንቱ፡ ወልደ፡ ቅዱስ፡ ወሰመይዎ፡ ስጥ፡ ሚናስ፡ በከመ፡ ቃል፡  
 ዘስምዓት፡ እምሥዕለ፡ እግዚእትነ፡ ማርያም፡ ወሶበ፡ ልህቀ፡ ንስቲቲ፡  
 መሀርዎ፡ መዳሕፍት፡ ወትምህርት፡ መንፈሳዊት፡ ወሶበ፡ ካ፡ ሎቱ፡  
 ዐሠርት፡ ወአሐደ፡ ዓመተ፡ አዕረፈ፡ አቡሀ፡ በርስዕና፡ ሠናደ።

| ወእምደኀረሀ፡ በሠለስቱ፡ ዓመት፡ አዕረፈት፡ እመ፡ ወተረፈ፡ ቅዱስ፡ f. 66 b 3.  
 ሚናስ፡ ባሐቲቱ፡ እንዘ፡ ይጸውም፡ ወይጼሊ፡ ወእምበዝኑ፡ ይፈቅርዎ፡  
 መኳንንት፡ ለአቡሀ፡ ወውእቱ፡ ኢየሂድግ፡ እምልኮት፡ ሰክርስተስ፡ ወሶበ፡  
 ክሕደ፡ ደዮቅልጥያዮስ፡ አዘዘመ፡ ለክሱመ፡ ሱበኦ፡ ከመ፡ ይምልከ፡  
 ጣዖተ፡ ወካ፡ ብዙሃ፡ ሰማዕታተ፡ በእንቲ፡ ስመ፡ ለእግዚእነ፡ ኢየሱስ፡

ክርስቲስ፡ ሎቹ፡ ስብሐት፡ ወውላት፡ ጊዜ፡ ጎደገ፡ ሚናስ፡ ሚመት፡ ወሐረ፡  
 ንብ፡ ገዳም፡ ወነበረ፡ ብዙኑ፡ መዋዕለ፡ እንዘ፡ ይተጋይል፡ ተጋድሎ፡ ዐቢዩ፡  
 ወበአሐት፡ ዕለት፡ ርእዩ፡ ስማዩ፡ ርኘው፡ ወለሰማዕታት፡ እንዘ፡ ይከልልዎሙ፡  
 በአክሊሳት፡ ሠናዶት፡ ወስምዓ፡ ቃለ፡ ዘይብሎ፡ ዘጸመው፡ በእንተ፡ ስሙ፡  
 ለኢየሱስ፡ ክርስቲስ፡ ሎቹ፡ ስብሐት፡ ይነሥኡ፡ ዘንተ፡ አክሊሊ፡ ወተመይጦ፡  
 ንብ፡ ሀገር፡ ወተአምን፡ በስሙ፡ ለኢየሱስ፡ ክርስቲስ፡ ሎቹ፡ ስብሐት፡  
 ወሔጥዎ፡ ሰብኡ፡ ብዙኑ፡ እስሙ፡ እሙንቹ፡ የአምሩ፡ ከመ፡ ውላቹ፡ ክቡደ፡  
 ዘመድ፡ ወተካዩ፡ መኩንን፡ በኪዳናት፡ ክቡራት፡ ወብዙንት፡ ወኢስምዓ፡  
 ትእዛዞ፡ ወኢተመይጦ፡ እምከሩ፡ ሠናዶት፡ ወሶቤሃ፡ አዘዘ፡ መኩንን፡  
 ከመ፡ ይኩንንዎ፡ ከኩ፡ ዐቢዩ፡ ወሶብ፡ ይክሙ፡ እምኩንንቶ፡ አዘዘ፡  
 መኩንን፡ ከመ፡ ይምትሩ፡ ርእሶ፡ በሰይፍ፡ ወመተሩ፡ ርእሶ፡ ሰባ፡  
 ወነሥኡ፡ አክሊሊ፡ ስምዕ፡ በመንገደሥተ፡ ሰማዶት፡ ወብዙንት፡ ሰብኡ፡ ኮኑ፡  
 ስምዓ፡ በእንቲአህ፡ ወበእንተ፡ ስሙ፡ እግዚእክ፡ ኢየሱስ፡ ክርስቲስ፡ ሎቹ፡  
 ስብሐት፡

ወአዘዘ፡ መኩንን፡ ከመ፡ ይገሩ፡ ሥጋሁ፡ ለቅዱስ፡ ውስተ፡ እሳት፡  
 ወነሥአዎ፡ ሰብኡ፡ መሃይምናን፡ ሥጋሁ፡ ለቅዱስ፡ እምውስተ፡ እሳት፡  
 ወኢለከፍ፡ ወኢሰሐሎ፡ ወኢበጽሐ፡ ምንተኒ፡ እሙስና፡ ወንገዝዎ፡ በክልባስ፡  
 f. 67 a 1. ሠናዶ፡ ወአንበርዎ፡ ውስተ፡ መካን፡ እስከ፡ ፍጻሜ፡ መዋዕለ፡ ስደት፡  
 ወበውላቹ፡ መዋዕል፡ ፈቃድ፡ ሰብኡ፡ ሀገር፡ መርዮተ፡ ከመ፡ ይስተጋብኡ፡  
 ትዕይንት፡ እም፡ ኃሥስቶ፡ አህጉር፡ ወነሥኡ፡ ሥጋሁ፡ ለቅዱስ፡ ሚናስ፡  
 ምስሌሆሙ፡ ከመ፡ ይኩን፡ ሎሙ፡ ረድኡት፡ ወይዕቅሶሙ፡ ውስተ፡ ፍጻሜ፡  
 ወእንዘ፡ እሙንቹ፡ ይብሩ፡ ውስተ፡ ሐመር፡ ወምስሌሆሙ፡ ሥጋሁ፡  
 ለቅዱስ፡ ሚናስ፡ ወወፀኡ፡ አራዊት፡ እምውስተ፡ ባሕር፡ ዘገጸሙ፡ ከመ፡  
 ገጸ፡ አክደስት፡ ወክሳዶሙ፡ ከመ፡ ገጸ፡ አግማል፡ ወኮኑ፡ ይሰፍሑ፡ ክሳዶሙ፡  
 ንብ፡ ሥጋሁ፡ ለቅዱስ፡ ወይልሐስዎ፡ ወፈርህ፡ ፍርሃት፡ ንቢዩ፡ ወወፀኡት፡  
 እምሥጋሁ፡ እሳት፡ ወአውግዳተው፡ ለገጸ፡ አራዊት፡ ወሶብ፡ በጽሑ፡ ንብ፡  
 ሀገር፡ እስክንድርድ፡ ፈጸሙ፡ ገብርሙ፡ ወፈቃዱ፡ ይተመዩጡ፡ ንብ፡  
 ብሔርሙ፡ ወነሥሁ፡ ከመ፡ ይንሥኡ፡ ሥጋሁ፡ ለቅዱስ፡ ሚናስ፡  
 ምስሌሆሙ፡ ወሶብ፡ ፀገንዎ፡ ዲብ፡ ገመል፡ ኢትንሥኡ፡ ውላቹ፡ ገመል፡  
 እምካኑ፡ ወካዕብ፡ ፀገንዎ፡ ዲብ፡ ካልኡ፡ ገመል፡ ወውላቹ፡ ኢትንሥኡ፡  
 ወዘበጥዎ፡ ዐቢዩ፡ ዘብጡት፡ ወኢተሀውክ፡ ገሙራ፡ ወኢአመሩ፡ ከመ፡  
 ዝንቹ፡ ፈቃድ፡ እግዚአብሔር፡ ወሐነጸ፡ ሳዕሌህ፡ መካከ፡ ወቀበርዎ፡ ህዩ፡  
 ወሐሩ፡ ወፈቃድ፡ እግዚአብሔር፡ ከመ፡ ይክሥት፡ ሥጋሁ፡ ለቅዱስ፡  
 ሚናስ፡ ወሀሎ፡ በደኣት፡ ገዳም፡ አሐዱ፡ ፍላጭ፡ አባግዕ፡ ወአሐቲ፡ ዕለት፡  
 ቦሕ፡ አሓዱ፡ በግዕ፡ ዘይደዌ፡ ደዌ፡ ቊስል፡ ውስተ፡ ውላቹ፡ መካን፡  
 ወተጠምቅ፡ ህዩ፡ በማይ፡ ዘኮኑ፡ ውላቹ፡ ንዘቅት፡ ንብ፡ ውላቹ፡ መካን፡  
 ወአንገርገር፡ ወተፈወሰ፡ ንቤሃ፡ ውላቹ፡ በግዕ፡ ወሶብ፡ ርእዩ፡ ውላቹ፡

ፍላጭ፡ ዘንተ፡ ነገረ፡ ወዘንተ፡ ተአምረ፡ አንክረ፡ ፈድፋድ፡ ወደገገ፡ ወከ፡  
 ይገሥኢ፡ እመሬት፡ ውእቱ፡ መካን፡ ወያርገሱ፡ በማይ፡ ወይቀበ፡ ቦቱ፡  
 አባገን፡ ወሶብ፡ ይወድዮ፡ ይተፈወሱ፡ ባቲ፡ ሶቤን፡ ወከ፡ ይገብር፡ f. 67 a 2.  
 ዘንተ፡ ድሴ፡ ጊዜ፡ ወከ፡ ይፈውሶሙ፡ ለድሴሙ፡ ደወደን፡ እሱ፡ ይመጽኡ፡  
 ንቤሁ፡ በዘንቱ፡ ግብር፡ ወሰም፡ ዜናሁ፡ ንጉሠ፡ ቀስተጥንቶ፡ ወሀለው፡  
 ሎቱ፡ ወሰት፡ ባሕቲታ፡ እንተ፡ ተደጭ፡ ደዌ፡ ቀስል፡ ወፈላ፡ ሀዩ፡ ወኢተከህላ፡  
 ከወ፡ ትተግረቅ፡ እምአልባሲን፡ በቅድመ፡ ሰብእ፡ ወሰክለት፡ ሰውእቱ፡  
 ፍላጭ፡ እፎ፡ ይገብር፡ ወይፈውሶው፡ ሰድወደን፡ ወነገራ፡ ውእቱ፡ ፍላጭ፡  
 ዘከመ፡ ይገብር፡ ወገሥአት፡ መሬት፡ እምውእቱ፡ መካን፡ ወአርሳሰት፡  
 በማይ፡ እምይእቲ፡ ግዘቅት፡ ወቀብዓት፡ ቦቱ፡ ድሴ፡ ሥጋን፡ ወፍመት፡  
 ይእት፡ ሴለት፡ ውስት፡ መካን፡ ወአስተርአድ፡ ባቲ፡ ቅዱስ፡ ሚናስ፡  
 ወይቤላ፡ ሶብ፡ ትተገሥኢ፡ በጽባሕ፡ ክርዮ፡ ወተረከቢ፡ ሥጋዩ፡ ወሶቤን፡  
 ሐይወት፡ እምደዌን፡ ወሶብ፡ ትገሥአት፡ ወሐይወት፡ እምደዌን፡ አዘዘት፡  
 ከመ፡ ይክርዮ፡ ውስት፡ ውእቱ፡ መካን፡ ወሶቤን፡ ረከበት፡ ሥጋሁ፡ ለቅዱስ፡  
 ሚናስ፡ ወተፈሥሐት፡ ፈድፋድ፡ ዐቢዩ፡ ፍሥሐ፡ ወፈላውት፡ ንብ፡ አቡን፡  
 ወአይድዓት፡ ዘንተ፡ ግብረ፡ ወሐነጽ፡ ንጉሥ፡ ሳዕለ፡ ሥጋሁ፡ ቤት፡  
 ክርስቲያን፡ ወተሐንጸት፡ ሎቱ፡ ቤት፡ ክርስቲያን፡ ሠናይት፡ በውእቱ፡ መካን፡  
 በመዋዕለሆሙ፡ ለአርቃደዎስ፡ ወአኖሬዎስ፡ ነገሥት፡ ዳድቃን፡ ወአዘዘት፡  
 ከመ፡ ይንገደ፡ ሀገረ፡ ዓባዩ፡ ወተሐንጸት፡ ሀገር፡ ዐባይ፡ በከመ፡ አዘዘት፡  
 ነገሥት፡ ዳድቃን፡ ወአንበሩ፡ ሥጋሁ፡ ለቅዱስ፡ ሚናስ፡ ውስት፡ ይእቲ፡  
 ቤት፡ ክርስቲያን፡ ወከ፡ ይስተርአ፡ እምሥጋሁ፡ ተአምራት፡ ወመንክራት፡  
 ዐቢይት፡ ወከ፡ ድሴሙ፡ አሕዛብ፡ ይበውኡ፡ ውስት፡ ይእቲ፡ ቤት፡  
 ክርስቲያን፡ ወይተፈወሱ፡ እምደዌሆሙ፡ ወከ፡ ተአምራት፡ ወመንክራት፡  
 ይስተርአ፡ ውስት፡ ይእቲ፡ ቤት፡ ክርስቲያን፡ ወቀን፡ ሰይጣን፡ ወሀከሙ፡  
 ለሰብእ፡ ሀገር፡ እኩያን፡ ወአንሀል፡ ለቤት፡ ክርስቲያን፡ ወተመዘበረት፡ f. 67 a 3.  
 ሀገር፡ ወአፍላሱ፡ ሥጋሁ፡ ለቅዱስ፡ ሚናስ፡ ወሐነጽ፡ ሎቱ፡ ቤት፡ ክርስቲያን፡  
 በሀዩ፡ ካልአ፡ ወአንበሩ፡ ሥጋሁ፡ ውስቲታ፡ ወከ፡ በሀዩ፡ ተአምራት፡  
 ወመንክራት፡ ዐቢይት፡ ዘይፈደፍድ፡ እምቀዳሚ፡ በረከቱ፡ ትኩን፡ &c.



VIII. THE MARTYRDOM OF SAINT MÎNÂS  
FROM THE BOOK OF THE ACTS OF SAINTS  
AND MARTYRS

(Oriental 689, fol. 73 b ff.)

B f. 170 a 2. (fol. 73 b 1) ስምዕ: ዘቅዱስ:¹ ወመስተጋድል: ሰማዕቲ: ለእግዚአብሔር:  
C f. 59 b 1. አየሱስ: ክርስቲስ: ሚናስ: ጸሎቲ: ተሀሉ: ምስሌክ: አሚን:

ወዘንቲ:² ቅዱስ: ሰማዕት: ብፁዕ: ሚናስ: ዘብሔር: ግብጽ: እንተ: ስማ:  
ቂጥባ:³ ለስመ: ለመኩንን: ዘነገጸ:⁴ ውስቲታ: ማንድረ:⁵ ወአጽገዐ:  
አረፋቲ፡ ወስመ: አሱህ: ለቅዱስ: ሚናስ: አውደክሲስ:⁶ ወስመ: እመ:

B f. 170 b 1. አፎምያ: ወክርስቲያን: እመንቲ: ወደፈቅርዎ: ሰብአ: ለአውደክሲስ:⁷  
ወተንሥኡ:⁸ ለዕሌህ: እኑህ: (fol. 73 b 2) አጣልፍስ:⁹ ወጋሰበ:⁹ ሎቲ:  
ንበ:¹⁰ ሰብአ: አብራኖስ: ንጉሥ: ወሂጥ: ንጉሥ: ለአብራቂያ:¹¹ ወበዕል:  
ውእቲ: ፈድፋድ: ወወሰደ: ንጥፍ: ወብእሲት: እምእሲ: እስክንድርያ:  
ለአብራቂያ:¹² ወይቲክዙ: ምስሰ: ብእሲቲ: እስመ: አልቦመ: ውሉድ:  
ወእምዘ: ሖረት: ብእሲቲ: ንበ: ቡት: ክርስቲያን: እመ: በዓላ:¹³

C f. 59 b 2. ለእግዚአብሔር: ማርያም: ወላደት: አምላክ:¹⁴ ኢየሱስ: ክርስቲስ:  
እግዚአብሔር:¹⁵ ቃሰ: አብ: ዘሎቲ: ስብሐት: ለዓለመ: ዓለም:¹⁶ አሚን: ወርእየት:  
ለሰብአ: እንዘ: ያበውኡ: ደቂቅመ: ከመ: ይትባረኩ: እምእግዚአብሔር:

B f. 170 b 2. ድንገል:¹⁷ ቅድስት: ወበክየት: ብካየ: | መፈር:¹⁸ ወጸለየት: ወሰክለት:  
ወክስተብቀዕት:¹⁹ [ወሰምዓት:] ቃሰ: እምእግዚአብሔር: ዘይብል: አሚን:==  
ወእምዘ: ጸንሰት:²⁰ ወወሰደት: ወሰደ:²¹ ወሰመየት: ሚናስ: እስመ:  
ነሥኡት: ለዘንቲ: ስም: እምአሚን:²² ወተፈሥሐ: አሱህ:²³ ወፈትሖመ:  
ለባስያ:²⁴ እምፎት: (fol. 74 a 1) ጥቅሕ: ወምጽጥት: ብዙን: ለነጻደን:  
ወሶበ: ለህቅ: መሀር: ዙሎ: ዘፈቀደ:²⁵ ወዘይተፈቀደ: ጥበበ:  
ዘመዳሕፍት:²⁶ ዘመለኮት: ወይጸመድ:²⁷ ጸመ: ወጸሎት: ወሶበ:²⁸ ኮነ:

¹ B ዘቅዱስ: ውብፁዕ: ጸኑዕ:    ² B ዘንቲ:    ³ B ቂጥባ:    ⁴ B ዘክነጸ:  
ወክነጸ:    ⁵ B ማንድረ:    ⁶ B አውደክሲስ:    ⁷ B ወቅንኡ:

⁸ B አንጣልፍስ:    ⁹ B ወሐበሰ:    ¹⁰ B ንበ: አብራኖስ:

¹¹ B ለአፍሬቅያ:    ¹² B ለአፍሬቅያ:    ¹³ B በዓላ: ለቅድስት:

ድንገል: እግዚአብሔር:    ¹⁴ B አምላክ: ቃል:    ¹⁵ B እግዚአብሔር:

ዘሎቲ: ስብሐት:    ¹⁶ B omits ዓለም:    ¹⁷ B omits.    ¹⁸ B መፈር:

ብካየ:    ¹⁹ B ወክስተብቀዕት: ወሰምዓት: ቃሰ:    ²⁰ B ፀንሰት:

²¹ B ወሰደ:    ²² B እምአሚን:    ²³ B ሎቲ: አሱህ:    ²⁴ B ለአባሲያ:

²⁵ B omits ዘፈቀደ:    ²⁶ B መዳሕፍት:    ²⁷ B ወይጸመድ:

²⁸ B ወአመ: ኮነ: ፀሐርት: ወአሐደ: ንመቲ:    ⁹

ἰωῆ; ἄመት; ሞት; አቡሁ; ከዕበ።<sup>1</sup> ወእምድጎረ; ዩጓምት; ሞትት; እመ; ወጎዝ።<sup>2</sup> ፈድፈድ; በጎታዊሁ;<sup>3</sup> ወከዊ፤ እጋሰ; ማውታ; ወመጽወት; B f. 171 a 1. ክሱ; ገዋዮ; ወትግሕህ; ውስተ; ቤተ; ክርስቲያን; እገዘ; ይጸመድ; ጸመ; ወጸሎት። ወመሥፍን።<sup>4</sup> ዘተሠምደ; ወተሠይመ; አፍራቅድ; እምድጎረ; አቡሁ; ደፈቅር; ፈድፋድ; ወነሥእ; በትእግልተ; ወረሰዮ; ሐራዊ። ወመዋዕሊሁ; አሚ፤ ἰወፆ; ሄመት; ወረሰዮ; መኩንን; ዘእምታሕቲሁ; ህጎቲሁ። ወበክልእት; ሄመት; መንግሥቱ; ለጋይዮስ።<sup>5</sup> ወፍልሳዮስ; ጸውዎመ; ለክሱመ።<sup>6</sup> ሕዝብ; ጎበ; ተቀንዮ; ለአማልክት; ርኩሳን; እኩይ; ትእዛዘመ።<sup>7</sup> ፈድፈድ። ወጸሐፈ።<sup>8</sup> መጻሕፍት; | ወለእክ።<sup>9</sup> ጎበ; ክሱ; C f. 59 b 3. አህጉር; | ወመክንዮመ።<sup>10</sup> እስከ; በጽሑ።<sup>11</sup> ደወለ; ቍጢላም; አህጉር; B f. 171 a 2. አፍራቅድ።<sup>12</sup> (fol. 74 a 2) ወአሚ፤ ይመልኩ; ህዩ; አርኮፊቅስ; ወአብዳዲቅን; ወምልደዮስ።<sup>13</sup> ወመኳንንት; ትእዛዘ; ሐራ። ወሀሎ; ጎበሆመ። ብፁዕ; ለማዕት; ለእግዚእነ; እደሱስ; ክርስቲስ; ሚናስ; በአማን።<sup>14</sup> ወደበርህ; ማእከሎመ; ከመ; ክኅብ; ወአስተፋጢኑ; መግፍንት።<sup>15</sup> ለገቢረ; ትእዛዘ; ዘውስተ; መጻሕፍት። ወጽሐፈቱ።<sup>16</sup> ከመዘ; ይብል።<sup>17</sup> ተፈሥሑ; ክልከመ; በዘ; አዘዝና።<sup>18</sup> በእነት; አማልክት; ሠናደን።<sup>19</sup> ርትዕ; ወአፍቀርኑ; ጎሐዚ; ምቹረ; ይግበሩ; ሎመ; በክሱ።<sup>20</sup> ጽሂቅ; ወአመልክት።<sup>21</sup> ወበእነተዘ; ጸሐፍነ; ጎበ; ክሱ; | መሳፍንት; B f. 171 b 1. በክሱ; አህጉር; ወበክሱ።<sup>22</sup> ሐራ; በክሱ።<sup>23</sup> ከመ; ይፈጽመ; መልእክት; ዘይደሱ; ለአማልክት; ዘበክሱ።<sup>24</sup> ጽሂቅ; ወስጊድ; እስከ; አገስት; ወሐፃናት; ፍጹመ። ወክሱ; ዘይትቀወም።<sup>25</sup> ለዝነቱ; ትእዛዘኑ; ዘሠራዕና።<sup>26</sup> ጎሐዘኑ; በክብርኑ; ከመ; ይቅሥፍዎመ; በክሱ; ጊዜ; በክሱ።<sup>27</sup> ዘእንበሊ; ምሕረት። ወሰቤ፤ ክልኑ።<sup>28</sup> አዋድደን; በክሱ; አህጉር; ለዕድ; ወለእነስት; ከመ; ይትወከሩ; አምልኩ; አማልክት; ወይትመደጡ; ጎበሆመ። ወክነ; በእነቲአሁ; ዐቢዩ።<sup>29</sup> ሁከት; ወለክሱመ; ደጎብርዎመ።<sup>30</sup> በዝር; ከመ;

<sup>1</sup> B ወክዕበ; እምድጎረ; ሠለስቱ; ሃም; <sup>2</sup> B ወሐዘነ; <sup>3</sup> B ለብሕቶቹ; (sic) <sup>4</sup> B ወመስፍን; ዘተሠይመ; <sup>5</sup> B ለአጋይዮስ; ወአውልርዮስ; ወፍልሳዮስ; ወመግሊማዮስ; <sup>6</sup> B ለክሱ; ሕዝብ; <sup>7</sup> B ወእኩይ; ትእዛዘ; <sup>8</sup> B ወጸሐፈ; <sup>9</sup> B ወለእክ; <sup>10</sup> B ወምድናን; <sup>11</sup> B በጽሑ; <sup>12</sup> B አፍርቅድ; <sup>13</sup> B ወምልደዮስ; መኳንንት; <sup>14</sup> B ብፁዕ; ለማዕት; ሚናስ; ሐራሁ; ለእግዚእነ; እደሱስ; ክርስቲስ; በአማን; <sup>15</sup> B መሳፍንት; <sup>16</sup> B ወጽሐፈቱስ; <sup>17</sup> B omits ይብል; <sup>18</sup> B አዘዝነ; <sup>19</sup> B በሠናድ; <sup>20</sup> B በክሱ; <sup>21</sup> B ወመልእክት; <sup>22</sup> B ወክሱ; <sup>23</sup> B በክልሂ; <sup>24</sup> B በክሱ; <sup>25</sup> B ክሱ; ዘይትቃወም; <sup>26</sup> B ዘሠራዕነ; <sup>27</sup> B በክሱ; ዘነኑ; <sup>28</sup> B ክልሑ; አዋዲደን; <sup>29</sup> B ሃቢዩ; <sup>30</sup> B ደጎብርዎመ; በዝር;

- Bf. 171 b 2. ይፈጽሙ፤ ትእዛዝ፡ ንጉሥ፤<sup>1</sup> እኩያን። ወሶብ፡ ርእየ፡ | ቅዱስ፡ ሚናስ፡ ከማሁ፡ ሖረ፡ ገዳም፡ ወነበረ፡ ህየ፡ እንዘ፡ ይተቀይ፡ ወይብል፡ እስመ፡ ርእኩ፡
- Cf. 60 a 1. ነጢአት፡ ወመብና፡ ውስተ፡<sup>2</sup> ሀገር፡ (fol. 74 b 1) ወእር|ሐቅ፡ ጉዩዩ፤<sup>3</sup> ወነደጉ፡ እንከ፡<sup>4</sup> ወነደርኩ፡ ገዳም፡ አንጸር፤<sup>5</sup> ለእምባኪየ፡ ወመድነንዩ፤<sup>6</sup> ኢየሱስ፡ ክርስቲስ። ወነበረ፡ ህየ፡ ብዙን፡ መዋዕለ፡ በዐቢዩ፤<sup>7</sup> ምንዳቤ፡ እንዘ፡ የዐቅብ፤<sup>8</sup> ተፀምዶ። ወእምዘ፡ ነደረ፡ ሳዕሌሁ፡ ጸጋ፡ እጉዚአብሔር፡ ወርእየ፡ ሰማየ፡ እንዘ፡ ይተረጎሙ፤<sup>9</sup> ወውስጡ፡ ምሉእ፡ መላእክተ፡ ብርሃን፡ እንዘ፡ ይጸውሩ፡ አክሊላተ፡ ብርሃን፤<sup>10</sup> ወያብሩ፡ ደብ፡ ርእሶሙ፡ ለእሱ፡ ፈጸሙ፡
- Bf. 172 a 1. ስምዖም፡ ወያዐርግምሙ፤<sup>11</sup> ውስተ፡ ሰማይ፡ በዐቢዩ፤<sup>12</sup> ስብሐተ፡ እንዘ፡ ይበርሁ፡ ከመ፡ ፀሐይ። ወፈተወ፡ ቅዱስ፡ ሚናስ፡ ይኩን፡ ሰማዕተ፡ በስሙ፡ ለእጉዚእነ፡ ኢየሱስ፡ ክርስቲስ።=።
- ወእንዘ፡ ይኔሊ፤<sup>13</sup> ዘንተ፡ ጸውዖ፡ ቃለ፡ እምሰማይ፡ ወይቤሉ፡ ብፀዕ፡ አንተ፡ ሚናስ፤<sup>14</sup> እስመ፡ ተጸዋዕከ፡ ወአስተርእየ፡ ሠናይ፡ ሕሊናክ፡ እምንእስከ፡ እስከ፡ ሮም። ወተነሥእ፤<sup>15</sup> አክሊሊ፡ ዘኢይማስን፡ በእምሰሊ፡ ሥለሴ፤<sup>16</sup> ቅዱስ፡ ዘልህቅ፡ በፍቅርሙ፤ ፩በእገተ፤<sup>17</sup> ደንገልናክ፡ ወ፩በእገተ፤<sup>18</sup> ተግጥሞትክ፡ ወ፩በእገተ፤<sup>19</sup> ስምዕክ። ወይከውን፡ ስምዕክ፤<sup>20</sup> እምብዙኃን፡
- Bf. 172 a 2. ሰማዕተ፡ ዐቢይ፡ ወይከ|ብር፡ ስምክ፡ ወይመጽኡ፡ ብዙንን፤<sup>21</sup> አሕዛብ፡ እምዙላሂ፤<sup>22</sup> ወይገይሱ፤<sup>23</sup> ነብ፡ ቤት፡ ክርስቲያንክ። እንተ፡ ትተሃገጽ፤<sup>24</sup> በምድረ፡ ጉባዳ። ወነይሰ፡ ይራእዩ፤<sup>25</sup> (fol. 74 b 2) መንክር፡ ወተአምረ፡ ወፈውስ፡ ዘይከውን፤<sup>26</sup> እምሥጋክ፡ ቅዱስ። ወሶብ፡ ስምዕ፡ ቅዱስ፡ ሚናስ፤<sup>27</sup> ተፈሥሐ። ወተነሥእ፡ ሶቤን፡ ወሶእ፡ ሀገር፡ እንዘ፡ ጉባኝን፡ ከሐደዩን፡
- Cf. 60 a 2. ውስተ፡ ተውሔት፡ ወተሳዕሊ፤<sup>28</sup> በመንፈስ፡ ወአንዘ፡ ይዘምር፡ | እንዘ፡ ሀለው፡ መኳንንት፡ ይንብሩ፡ ወዙሉ፡ ሰብእ፡ ወይቤ፡ መጻእኩ፡ ነብ፡ እሰ፡ ተነሥሁኒ፤<sup>29</sup> ወተራክብኩ፡ ለእሰ፡ ተስእሉኒ፤<sup>30</sup> በእንቲክየ።=።
- Bf. 172 b 1. ወእርመ|ሙ፤<sup>31</sup> ወደንገፀ፡ ወአንኩሩ፡ እምገድሉ፡ ሶብ፡ ርእይዎ፡

<sup>1</sup> B ነገሥት፡    <sup>2</sup> B ውስተ፡ ዛፒ፡    <sup>3</sup> B ጉዩዩ፡    <sup>4</sup> B omits ወነደጉ፡ እንከ፡  
<sup>5</sup> B እጸር፡    <sup>6</sup> B ወመድነኒዩ፡    <sup>7</sup> B በዓቢይ፡  
<sup>8</sup> B ይጻቅብ፡    <sup>9</sup> B ይተረጎሙ፡    <sup>10</sup> B ብሩሃን፡    <sup>11</sup> B ወያርግም፡  
<sup>12</sup> B ሰማየት፡ በዓቢይ፡    <sup>13</sup> B ይሔሊ፡    <sup>14</sup> B አሚናስ፡    <sup>15</sup> B ወተነሥእ፡  
<sup>16</sup> B ሰላስተ፡ አክሊላተ፡    <sup>17</sup> B ሥላሴ፡    <sup>18</sup> B አሐይ፡ በእንተ፡  
<sup>19</sup> B ወአሐይ፡ በእንተ፡ ተግሐምትክ፡    <sup>20</sup> B ወአሐይ፡ በእንተ፡  
<sup>21</sup> B በእንተ፡ ስምዕክ፡ ዐቢዩ፡ እምብዙንን፡    <sup>22</sup> B omits ብዙንን፡  
<sup>23</sup> B እምዙላሂ፡    <sup>24</sup> B ወይገይሁ፡    <sup>25</sup> B ትተሐገጽ፡ በስምክ፡ በምድረ፡  
<sup>26</sup> B ወይራእዩ፡ ነይሰ፡    <sup>27</sup> B ዘይከውን፡    <sup>28</sup> B ሚናስ፡ ዘንተ፡ ተሐስዩ፡  
<sup>29</sup> B በዐቢይ፡ ፍሥሐ፡    <sup>30</sup> B ወተሳሳሊ፡    <sup>31</sup> B ነሥሁኒ፡ ወተራክብኩ፡  
<sup>32</sup> B አተስእሉ፡    <sup>33</sup> B adds ዙሮሙ፡

በአልባስ፡ ክርስቲያን፡ ወይቤሉ፡ መስፍን፡ መቶ፡ አንተ፡ ወይቤ፡ ሚናስ፡  
 ቅዱስ፡<sup>1</sup> ገብሩ፡ ለእግዚእየ፡ ኢየሱስ፡ ክርስቲስ፡ ንጉሠ፡ ዘሉ፡ ወይቤሉ፡  
 መስፍን፡ ክርኩ፡ አንተ፡ ወልድየ፡ ዘደፈርክ፡ ትባእ፡ ዝዩ፡ በዝንቶ፡ አርአዮ፡  
 ወትክልኦም፡ ለሐዘብ፡ እምነሆም፡<sup>2</sup> እምቅነሆም፡ በነገርክ፡ ወሮ፡ እሲ፡  
 አእመርዎ፡ ወይቤልዎ፡ ለመስፍን፡ ንሕነ፡ ነእምር፡ ለዝንቶ፡ ሐራዊ፡  
 ዘእምነሲ፡ አውጣዲቆን፡<sup>3</sup> ወይቤሉ፡ መስፍን፡ ሐራዊ፡<sup>4</sup> (fol. 75 a 1)  
 አንተ፡ ወይቤሉ፡ ሚናስ፡ እው፡ ትክተሲ፡ ሐራዊ፡ ወበእንተ፡ ክሐደትክመ፡  
 ንደጉ፡ ወይቤሉ፡ መስፈን፡ በእንተ፡ ምን፡ ት፡ ንደጉ፡ ለእመ፡ ኮንክ፡<sup>5</sup> ክረ፡ B f. 172 b 2.  
 ወአው፡<sup>6</sup> ክርስቲያናዊ፡ ወአዘዘ፡ መስፍን፡ ደግቅሐዎ፡ ወበሳሪታ፡ እምጽኡ፡  
 ምስሊ፡ ሐዘብ፡ ውስተ፡ መራሐብተ፡<sup>7</sup> ወይቤሉ፡ መስፍን፡<sup>8</sup> ከሐዲ፡ እፎ፡  
 ደፈርክ፡ ትባእ፡ ውስተ፡ መርገብ፡<sup>9</sup> ህየንተ፡ ትግግጽ፡<sup>10</sup> ከመ፡ ዘገብረ፡  
 ወአኑሠርኩም፡<sup>11</sup> ለነገሥተ፡ በብሂሎትክ፡ ክርስቲያናዊ፡ አነ፡ ንገረኤ፡  
 ይእክ፡ በእንተ፡ ምን፡<sup>12</sup> ንደጋ፡ ከዊ፡ ሐራ፡ ወአይቲ፡ ነበርክ፡ ዘንተ፡  
 መዋዕለ፡ ወእምአይቲ፡ መዳእክ፡ ወይቤሉ፡ ሚናስ፡ አንሰ፡ እምብብኡ፡  
 ብሐራ፡ ግብጽ፡ ወበእንተ፡ ዘፈቀድክ፡ እኩን፡ ሐራ፡ ለነገሥ፡ ሰማያዊ፡  
 ንደጉ፡ ዘንተ፡ መልእክተ፡<sup>13</sup> ሐሳ፡<sup>14</sup> ወይቤሉ፡ መስፍን፡ አይቲ፡ B f. 173 a 1.  
 ሀሰውክ፡ እስክ፡ የም፡ ወይቤሉ፡ ቅዱስ፡ ሚናስ፡ በእንተ፡ ፍቅረ፡ ክርስቲስ፡ C f. 60 a 3.  
 አብደርኩ፡ እንብር፡ ምስሊ፡ አናብስተ፡ በገዳም፡ እም፡ እትገጉል፡<sup>15</sup>  
 ምስሊ፡ እሲ፡ ኢደኦምርዎ፡ (fol. 75 a 2) ለእግዚአብሔር፡ እስመ፡ ጽሑፍ፡  
 ኢትሐጉል፡<sup>16</sup> ምስሊ፡ ኃጥአን፡<sup>17</sup> ለነፍስየ፡ ወእምስሊ፡ ዕድወ፡ ደምሂ፡<sup>18</sup>  
 ለሐይወትየ፡ እሲ፡ ዓመባ፡<sup>19</sup> ውስተ፡ እደዊሆም፡ ወይቤሉ፡ መስፍን፡  
 ሠዕ፡<sup>20</sup> ይእክ፡ ለአማልክት፡<sup>21</sup> ወንድግ፡ ለክ፡ ገጋይክ፡ እንዘ፡ ሐራዊ፡  
 አንተ፡ ወሐደገ፡ ሐራዊ፡<sup>22</sup> ወተሰመይክ፡ ርእስክ፡ ክርስቲያናዊ፡<sup>23</sup> መሐክ፡  
 ሕብእሲ፡ ሐይወትክ፡ ወቅረብ፡ | ወሠዕ፡ ለአማልክት፡ ወገባእ፡ ነብ፡ B f. 173 a 2.  
 ሚመትክ፡ ወቅረብ፡<sup>24</sup> ወዕቀብ፡ ርእስክ፡ እምዘኑ፡ ወይቤ፡<sup>25</sup> ቅዱስ፡ አንሰ፡  
 አፈቅር፡ አስምር፡<sup>26</sup> ለንጉሠ፡ ነገሥት፡ ወእጸወር፡<sup>27</sup> እምነቤሆ፡ አክሊሲ፡  
 ገዕዛን፡ እሞት፡ ኢደምስልክ፡ ዘታገብኢ፡<sup>28</sup> በትግርምትክ፡ እስመ፡

<sup>1</sup> B ቅዱስ፡ ሚናስ፡ አነ፡ ገብሩ፡ ለኢየሱስ፡ <sup>2</sup> B omits this word.

<sup>3</sup> B አውጣዲቆን፡ <sup>4</sup> B መሥፍን፡ ሐራዊ፡ አንተ፡ ወይቤ፡ ሚናስ፡

<sup>5</sup> B ኢኮንክ፡ <sup>6</sup> B አው፡ ክርስቲያናዊ፡ <sup>7</sup> B መርሐብ፡ <sup>8</sup> B omits this word. <sup>9</sup> B መርሐብ፡ <sup>10</sup> B ትግግጽ፡ <sup>11</sup> B ገብር፡

ወአኑሠርኩም፡ <sup>12</sup> B ለምንት፡ ንደገ፡ <sup>13</sup> B መልእክተ፡ ኃሳ፡

<sup>14</sup> B እምእትሐጉል፡ <sup>15</sup> B ኢትሐጉል፡ <sup>16</sup> B ኃጥአን፡ <sup>17</sup> B omits ሂ

<sup>18</sup> B ዐመባ፡ <sup>19</sup> B ሠዕክ፡ <sup>20</sup> B ለአማልክት፡ <sup>21</sup> B ዘንደገ፡

ሐራክ፡ ወሰመይክ፡ <sup>22</sup> B ዌ፡ <sup>23</sup> B omits this word.

<sup>24</sup> B ወይቤሉ፡ <sup>25</sup> B እምምር፡ <sup>26</sup> B ወእጸር፡ <sup>27</sup> B adds

ነብ፡ ዘትፈቅድ፡ \*



- እቀበልኩ፡ ክነኔክ፡<sup>1</sup> በእንተ፡ ዘቀናኸኩ፡<sup>2</sup> ለእግዚእ፡ ኢየሱስ፡ ክርስቲስ፡  
 ወይቤሉ፡<sup>3</sup> መስፍን፡ ሰሐብዎ፡<sup>4</sup> ወእስርዎ፡ እንተ፡ ሸ፡<sup>5</sup> ገጽ፡ ወቅሥፍዎ፡  
 በጥብጣቤ፡ ዘላህም፡ ወበልዎ፡ እንዘ፡ ሐራዊ፡ አንተ፡ ገበእ፡ ንብ፡  
 ትእዛዘ፡ ንጉሥ፡ ወይቤ፡ ብፁዕ፡ ሚናስ፡ ይገይሲ፡<sup>6</sup> እኩን፡ ሐራ፡  
 B f. 173 b 1. ወእተመየጥ፡ ንብ፡ ትእዛዘ፡ ንጉሥ፡ ክርስቲስ፡ ዘያዕቢ፡<sup>7</sup> ንጉሥ፡  
 ወሶቤግ(fol. 75 b 1)ቐሠ፡ ዐቢ፡ [መ]ቅሥፈተ፡ እስክ፡ መልክ፡<sup>8</sup> ምድር፡  
 ንብ፡ ትንተ፡ ተነጽሐ፡ ወይቤሉ፡ መስፍን፡ ሠዕ፡<sup>9</sup> ለአማልክት፡ ሕብእሴ፡<sup>10</sup>  
 C f. 60 b 1. እምቅድመ፡ ይትነተፍ፡ በጥብጣቤ፡<sup>11</sup> ሥጋክ፡ ፈደፈደ፡ | እምዘንቸ፡  
 ወይቤሉ፡ ሚናስ፡<sup>12</sup> እመምክረ፡ ዐመባ፡ አንሰ፡ ኢይተመየጥ፡ በክነኔክ፡  
 እኩ፡ ሶርኬ፡ እስመ፡ እግዚአብሔር፡ ረዳኢ፡ ዘይክል፡ ደረብደ፡ ለክነኔክ፡<sup>13</sup>  
 ፈውሱ፡ ወይቤሉ፡ መስፍን፡ በግዚ፡ ልቡ፡ ዳግመ፡ ቅሥፍዎ፡ ወስቅልዎሂ፡<sup>14</sup>  
 B f. 173 b 2. ደብ፡ ዕፁ፡ ወንተ፡ ሥጋሁ፡ ይቤሉ፡<sup>15</sup> መስፍን፡ | ደንጋፅክ፡ ሚናስ፡ በዘንተ፡  
 ክነኔ፡ ወተዐውቀክ፡ ዘንቸ፡ መፍሥጸረ፡ ወመቐሠፍት፡<sup>16</sup> ወይቤሉ፡  
 ቅዱስ፡ ይመስለክ፡ ዘተስሐብ፡ ሕሊና፡ በዘንቸ፡ ክነኔ፡ እስመ፡ ኃራሁ፡<sup>17</sup>  
 ለክርስቲስ፡ እነ፡<sup>18</sup> ወይረድኢ፡<sup>19</sup> በዘእጸንዕ፡ ወይቤ፡ መስፍን፡ ኩንንዎ፡  
 ካዕብ፡ ወበልዎ፡ ለእመ፡ ብክ፡ ንጉሡ፡ ካልክ፡ እርኢ፡ ንጉሥክ፡ ወይቤሉ፡  
 ሚናስ፡ ትጽርፍኑ፡<sup>20</sup> ሕሳብደ፡ ለንጉሡ፡ ሰማይ፡ ወይቤሉ፡ መስፍን፡ መኑ፡  
 ውእቸ፡ እምላክ፡ ዘተብል፡ ኢይእምር፡<sup>21</sup> ወይቤሉ፡ ብፁዕ፡ ሚናስ፡ ውእቸ፡  
 ኢየሱስ፡ ወልደ፡ እግዚአብሔር፡ ሕያው፡ ቀዳሚ፡ (fol. 75 b 2) ፈጣፊ፡<sup>22</sup>  
 B f. 174 a 1. ክሉ፡ ወይቤሉ፡ መስፍን፡ ኢይእምርክ፡ ከመ፡ ተምፁ፡ | ነገሥተ፡ በእንተ፡  
 ክርስቲስ፡ ወእዘዘ፡<sup>23</sup> ይትኩሃ፡ ክሉ፡<sup>24</sup> ዘይክክር፡ ለክርስቲስ፡<sup>25</sup>  
 ወሰምንት፡<sup>26</sup> በተጋንዮ፡ ለስመ፡=፡  
 ወይቤሉ፡ ሚናስ፡<sup>27</sup> እመ፡ ተመፁ፡ ለዕለዮ፡<sup>28</sup> አንሰ፡ እፈቅድ፡ እዕቀብ፡  
 ለዘንቸ፡ ተጋንዮ፡ ለዘሉ፡ ወኣድጎን፡ እምዘንቸ፡ ዓለም፡ ካንቸ፡ እስመ፡  
 C f. 60 . ጽሑፍ፡ ዘይብል፡<sup>29</sup> | መኑ፡ ይክልክ፡ ፍቅር፡ ለክርስቲስ፡ ሐዘን፡ ምንጽቤ፡  
 ተፀናስ፡ ዕርቀን፡<sup>30</sup> ኣእምር፡ ከመ፡ ኣልቦ፡ ዘይክል፡ መዊኦት፡ ለክርስቲስ፡<sup>31</sup>

<sup>1</sup> B ክሉ፡ ክነኔክ፡      <sup>2</sup> B ዘንደኩ፡ ለእምላክ፡      <sup>3</sup> B ወይቤ፡  
<sup>4</sup> B ስፍሕዎ፡      <sup>5</sup> B ኣርባዕቲ፡      <sup>6</sup> B ይገይሲ፡      <sup>7</sup> B ክርስቲስ፡  
 ዘያዕቢ፡ ንጉሥ፡      <sup>8</sup> B መልክ፡ ደመ፡ ምድር፡ ንብ፡ ተነፅ፡      <sup>9</sup> B ሠዕ፡  
<sup>10</sup> B ሕብእሴ፡      <sup>11</sup> B በጥብጣቤ፡      <sup>12</sup> B ብፁዕ፡ ሚናስ፡ እመካሪ፡  
<sup>13</sup> B ደረብደ፡ ለዛጉ፡ ክነኔ፡      <sup>14</sup> B omits ሂ      <sup>15</sup> B ወእንዘ፡ ይነተፍዎ፡  
 ይቤሉ፡      <sup>16</sup> B ወተዐውቀክ፡ ዘንቸ፡ መቐሠፍት፡ ወይቤሉ፡      <sup>17</sup> B ሐራሁ፡  
<sup>18</sup> B omits እነ፡      <sup>19</sup> B ደረድኢ፡      <sup>20</sup> B ትፀርፍኑ፡      <sup>21</sup> B ኢጋእምር፡  
<sup>22</sup> B ፈጣፊ፡      <sup>23</sup> B ወእዘዘ፡      <sup>24</sup> B ክሉ፡      <sup>25</sup> B omits this word.  
<sup>26</sup> B ወሰምንት፡ ትጸንዕ፡      <sup>27</sup> B ቅዱስ፡ ሚናስ፡      <sup>28</sup> B. ሚላዕላ፡  
<sup>29</sup> B omits this word.      <sup>30</sup> B ዕርቃን፡      <sup>31</sup> B ፈገብረ፡



ወይሴሎ፡ መስፍን፡ ናሁ፡ ተደሰውከ፡ ለዙጌ፡ ከመዘ፡ ይትኳን፤<sup>1</sup> በሥጋ፡ ሰብእ፡<sup>2</sup> ባዕድ፡ ወይሴሎ፡ ሚናስ፡ በአማን፡ ኢደሰም፤<sup>3</sup> ዙጌክ፡ እስመ፡ ብዩ፡ ኢደሰ፡ ክርስቲስ፡ ዘይረድአ፤ በዙሎ፡<sup>4</sup> ጊዜ፡ ወውእቱ፡ ይረድአሙ፡ B f. 174 a 2.  
ለእለ፡ ይፈርህም፡ በዙሎ፡ ንብ፡ እንተ፡ ይኔደሰሙ፡ ወይሴ፡ መስፍን፡ አምጽኡ፡ ንቤዩ፡ እሳተ፡ ዘያገበለብል፡ ከመ፡ እማእ፡ ግዘፈተ፤<sup>5</sup> (fol. 76 a 1) ልሱ፡ ወኢድክም፡ ኃይሎ፡<sup>6</sup> ወሰብ፡ አምጽኡ፡ እሳተ፡ ንብ፡ ሥጋሁ፡ ወነበረ፡ በሕቁ፡ እንዘ፡ ይውዱ፡ ሥጋሁ፡ ወኢተ፡ ወቆ፡<sup>7</sup>

ወይሴሎ፡ መስፍን፡ አሚናስ፡ ኢተወቀከ፤<sup>8</sup> እሳት፡ ወይሴሎ፡<sup>9</sup> ቅዱስ፡ ሚናስ፡ እግዚአብሔር፡ ኢየሱስ፡ ክርስቲስ፡ ወእቱ፡ ይጸን፤ እስመ፡ ጽሑፍ፡ እመ፡ ወደቃት፡<sup>10</sup> ውስተ፡ እሳት፡ ኢየውዕዩክ፡ ወመጸሐፍት፡ ቅዱስ፡ ይብል፡<sup>11</sup> ኢትፍርህም፡ ለእለ፡ ይቀትሉክሙ፡<sup>12</sup> ሥጋክሙ፡ ለነፍስክሙ፡<sup>13</sup> A f. 174 b 1.  
ኢይክሎ፡ ቃቲሎታ፡<sup>14</sup> ፍርህም፡ ለዘይክል፡ ነፍስሂ፡ ወሥጋሂ፡<sup>15</sup> አሕጉሎ፡ በውስተ፡ ገሃገም፡ እሳት፡<sup>16</sup> ወይሴሎ፡ መስፍን፡ እንዘ፡ ሐራዊ፡<sup>17</sup> አንተ፡ ተአምር፡<sup>18</sup> ዘንተ፡ መጸሐፍት፡<sup>19</sup> =፡

ወይሴ፡ ብፁዕ፡ ሚናስ፡ ይሴ፡ እግዚአብሔር፡ ክርስቲስ፡ ሰብ፡ ይወስዳክሙ፡ ንብ፡ ዘሥተ፡ ወመኳንንት፡ ኢትሐልዩ፡ ዘተብሎ፡ እስመ፡ ይትወህበክሙ፡ ሴባ፡ ዘተብሎ፡<sup>20</sup> ወይሴሎ፡ መስ፡ ፍን፡<sup>21</sup> አእመርከኑ፡<sup>22</sup> C f. 60 b 8.  
ክርስቲስክሙ፡ ከመ፡ ሀለወክሙ፡ ትሐምሙ፡<sup>23</sup> ዘንተ፡ ሕማሙ፡ ወይሴሎ፡ ቅዱስ፡ ሚናስ፡ እስመ፡ ወእቱ፡ (fol. 76 a 2) አምላክ፡ ዘበአማን፡<sup>24</sup> አእመረ፡ ዘይመጽእ፡ እምቅድመ፡ ይኩን፡ ወይሴሎ፡ መስፍን፡ ነድግ፡ B f. 174 b 2.  
ይእዚ፡ ዘንተ፡ ወሠዕ፡ ለአማልክት፡ ወሶር፡ ንብ፡ ሲመትክ፡ ወዕቀብ፡ ሐራክ፡ ወይሴሎ፡ ቅዱስ፡ ሰማዕቱ፡<sup>25</sup> ለክርስቲስ፡ አንብ፡ ሐራሁ፡ ለንጉሥ፡ ሰማዊዊ፡ በከመ፡ ነገርኩክ፡ ቅዳሚ፡<sup>26</sup> ግብረ፡ ዘንተ፡ ዘትፈቅድ፡ እስመ፡ ምክርናክ፡<sup>27</sup> ላዕለ፡ ሥጋዩ፡ ወነፍስዩ፡<sup>28</sup> ወሥጋዩ፡<sup>29</sup> ዘይመልክ፡ አምላኪ፡<sup>30</sup> ንጉሥ፡ ሰማዊዊ፡<sup>31</sup> =፡

ወይሴሎ፡<sup>32</sup> መስፍን፡ ትፈቅድኑ፡ እትክገሥክ፡<sup>33</sup> ክልኤወ፤ መጥዕለ፡

<sup>1</sup> B ትትኩቲን፡      <sup>2</sup> B omits this word.      <sup>3</sup> B ኢደሰም፤  
<sup>4</sup> B በዙሎ፡      <sup>5</sup> B ግዘፈተ፡      <sup>6</sup> B ንይሎ፡      <sup>7</sup> B ወኢተ፡ ወቆ፡  
<sup>8</sup> B ኢተ፡ ወቀከ፡      <sup>9</sup> B ወይሴ፡      <sup>10</sup> B ወደቃ፡      <sup>11</sup> B ወንድ፡ ቅዱስ፡  
መጽሐፍ፡ ይሴ፡      <sup>12</sup> B omits ክሙ፡      <sup>13</sup> B ወነፍስብ፡ እምእለ፡  
<sup>14</sup> B ቃቲሎ፡ አላ፡ ፍርህም፡      <sup>15</sup> B ነፍስ፡ ወሥጋ፡      <sup>16</sup> B ውስተ፡ እሳተ፡  
ገሃገም፡      <sup>17</sup> B ሐራዊ፡      <sup>18</sup> B እፍ፡ ታአምር፡      <sup>19</sup> B በይእት፡  
ሰጥት፡ ዘንተ፡      <sup>20</sup> B omits this word.      <sup>21</sup> B አእመርኩ፡  
<sup>22</sup> B ትሐምሙ፡      <sup>23</sup> B በአማን፡      <sup>24</sup> B ወሰማዕቱ፡      <sup>25</sup> B ቅዳሙ፡  
<sup>26</sup> B ምክርናክ፡      <sup>27</sup> A omits ነ፡      <sup>28</sup> B ወሐሲና፡      <sup>29</sup> B omits  
this word.      <sup>30</sup> B ይሴሎ፡      <sup>31</sup> B እትክገሥክ፡ ክልኤ፡ ወሠሱ፡

ከመ፡ ተሐሊ፡ በምክርክ፡ ወተዕርፍ፡ እምዝንቱ፡ እባድ፡<sup>1</sup> ዘረከበከ።  
 ወይቤሉ፡ ሚናስ፡ አእምርኩ፡ ምክር፤ ብዙኑ፡ ዕስት፡ ከመ፡ ኢይክሐዶ፡  
 B f. 175 a 1. ለአምላክ፡ ሰማየ፡ ወምድር። ገሊ፡<sup>2</sup> አገነ፡ ከመ፡ ገሊ፡ ሠሉስ፡ መቐዕሊ፡  
 ወመጸአኩክ፡ ይእከ፡ እነዘ፡ አእምን፡<sup>3</sup> ከመ፡ ክርስቲያናዊ። ወእነ፡  
 ኢይሠውዕ፡ ለአማልክት፡<sup>4</sup> ወኢይሰምዐክ፡ ባዕደ። ወተምዐ፡ መስፍን፡  
 ወአዘዘ፡ ደምጽኡ፡ አስጥክ፡ ገዲን፡<sup>5</sup> በላሕት፡ ወይትክልዎ፡ ደባ፡ ምድር፡  
 ወደእስርዎ፡ ክላዶ፡ ወሥዕርት፡ ወይስሐብዎ፡ በላዕሊ፡<sup>6</sup> ወእቱ፡ ኃጺን።  
 ወተዐገሰ፡<sup>7</sup> ቅዱስ፡ ሚናስ፡ (fol. 76 b 1) በዝንቱ፡<sup>8</sup> ኢክህሊ፡ መስፍን፡  
 ኢይክህሊ፡<sup>9</sup> አሚኒ፡ ጽድቅ፡ በኢየሱስ፡ ክርስቲስ። ወይቤሉ፡ ለመስፍን፡  
 C f. 61 a 1. ለእመ፡ አድሃነኩ፡<sup>10</sup> ኩንግጥ፡ አእኩይ፡<sup>11</sup> በዘየዐቢ፡ እምዝንቱ፡  
 B f. 175 a 2. ኩን፡ ኢይክሐዶ፡ ለእግዚእ፤ እግዚአብሔር፡<sup>12</sup> እምላኪ። ወኢይሠውዕ፡  
 ለአጋንነት፡ ወኢይገብር፡ ፈቃዶ፡<sup>13</sup> ለአቡክ፡ ሰይጣን። ወይቤሉ፡ መስፍን፡  
 ለእሰሂ፡<sup>14</sup> አዘዘሙ፡ ይኩንነዎ፡ ንጽሕዎ፡<sup>15</sup> ወእስተ፡ እብነ፡ ወስተ፡ ክላዱ፡  
 ወዘብጥዎ፡ እስመ፡ ለመኖሙ፡ ለአማልክት፡ [አጋንነት]።=።  
 ወእነዘ፡ ይዘብጥዎ፡ ይቤሉ፡<sup>16</sup> መስፍን፡ ዝብጥዎ፡ ገበዋቲህ፡ እስመ፡  
 እሬእዮ፡ ይተዐገሰ፡<sup>17</sup> ዘነ። ወውእቲሰ፡ እነዘ፡ ይዘብጥዎ፡ ደረምም፡  
 ወኢይቲብብ፡<sup>18</sup> ወይቲብር፡ ኘ፡ እምኔሆሙ፡ ዘስመ፡ ሀብት፡ ፀሐይ፡  
 ወይቤሉ፡<sup>19</sup> ብፀዕ፡ ለመስፍን፡ ኢታአምርኒ፡ ከመ፡ ዘመደ፡ ክርስቲያን፡  
 B f. 175 b 1. ኢይገብሩ፡ ደገረ፡<sup>20</sup> ወሶባ፡ ይተካዙ፡<sup>21</sup> ይተካህሁ፡ እስመ፡ ሞት፡  
 ደኒይስ፡ በገቤሆሙ፡ እምሕይወት። ሀቡኤ፡<sup>22</sup> ፍትሕ፡ ሞት፡ ወኢትጸመ፡  
 ለዘነ።=።<sup>23</sup>

ወይቤሉ፡ መስፍን፡ አሚናስ፡ ሠዕ፡ ለአማልክት፡ ወአክብረከ።  
 ወይቤሉ፡<sup>24</sup> ቅዱስ፡ ሚናስ፡<sup>25</sup> ለይኩን፡ ክብርክ፡ ለሰብእ፡ ሐፉል። ወአገሰ፡  
 ድልው፡ እንግሊ፡ ክብረ፡ ዘጽኑሕ፡ ሊተ፡ (fol. 76 b 2) ወእትሐሰቀ፡<sup>26</sup>  
 ሐሬህ፡ ለዘረሰየ፡ ዘእህ። በከመ፡ ጽሑፍ፡ ዘይብል፡<sup>27</sup> ብዙኑ፡ ዐሥብከሙ፡<sup>28</sup>  
 በሰማይ፡ እስመ፡ ክብር፡ ዘዘእክ፡<sup>29</sup> አርአይ፡ ውእቱ፡ ወበኅባ፡ እግዚአብሔር፡  
 ካነት፡<sup>30</sup> ውእቱ፡ ወበአማን፡ በእግዚአብሔር፡ ወአክብረ፡<sup>31</sup> ስመ፡ ግዚይ፡<sup>32</sup>

<sup>1</sup> B ዕባድ፡      <sup>2</sup> B ሐሊ፡      <sup>3</sup> B እትአመን፡      <sup>4</sup> B ለአጋንነት፡  
 ወኢይሰምዐክ፡      <sup>5</sup> B ገዲን፡      <sup>6</sup> B ላዕሊ፡      <sup>7</sup> B ገዳውን፡ ወተዐገሠ፡  
<sup>8</sup> B በዝንቱ፡ ወኢክህሊ፡      <sup>9</sup> B ይክልኦ፡      <sup>10</sup> B አናንክ፡      <sup>11</sup> B አእኩይ፡  
<sup>12</sup> B ለእግዚአብሔር፡      <sup>13</sup> B ፈቃዶ፡      <sup>14</sup> B ለእሰ፡      <sup>15</sup> B ንፀንዎ፡  
<sup>16</sup> B ይቤ፡      <sup>17</sup> B ይተዐገሥ፡      <sup>18</sup> B ወይቤ፡ አሐዱ፡ ብእሲ፡  
 እምውስቴትሙ፡ ዘስመ፡      <sup>19</sup> B omits this word.      <sup>20</sup> B ደገራሁ፡  
<sup>21</sup> B ይተካዙ፡ ይተዐገሱ፡      <sup>22</sup> B ሀቡኤ፡      <sup>23</sup> B ለዘነ።  
<sup>24</sup> B ወይቤ፡      <sup>25</sup> B omits this word.      <sup>26</sup> B ወእትግሰቀ፡  
<sup>27</sup> B omits this word.      <sup>28</sup> B ዐስብከሙ፡ በሰማይ፡      <sup>29</sup> B ዘዘእኦ፡  
<sup>30</sup> B ካነቱ፡ ወአሚንሰ፡      <sup>31</sup> B አክብር፡      <sup>32</sup> B ወገዚይ፡

ለዐበዩ፡ ወእሙንቱ፡<sup>1</sup> ይሬሲዩን፡ ወራሲዩን፡<sup>2</sup> ብርሃን፡ ቅዱስ፡ ወሐይወት፡  
ለዝሉ፡፡ ወርእዮ፡ መስፍን፡ ጸንዐ፡<sup>3</sup> ሃይማኖት፡ ለሰማዕት፡<sup>4</sup> ወእዘዘ፡ B f. 175 b 2.  
ይቅተልዎ፡ ወአውጽእ፡<sup>5</sup> ሳዕሌህ፡ ፍትሕ፡ ዘይብል፡ ንሕነሰ፡<sup>6</sup> ንኤዝዝ፡ C f. 61 a 2.  
ለዝንቱ፡ ሐራዊ፡ ሚናስ፡ አባሲ፡ ዘኢተመይጦ፡ ለንጉሥ፡ ወኢዎዐ፡  
ለአማልክት፡ ከመ፡ ይስድድዎ፡<sup>7</sup> ወይሰድዎ፡ ለዙሄ፡ ሞት፡ እስመ፡ ኢስምዐ፡  
ይትቀይ፡ ለአማልክት፡ ንኤዝዝ፡<sup>8</sup> ከዐበሂ፡<sup>9</sup> ይገሩ፡ ሥጋህ፡<sup>10</sup> ውስተ፡ እሳት፡  
ወሶሌሃ፡ ወሰድዎ፡ ለብፁዕ፡ ሰማዕት፡ ሚናስ፡ ንብ፡ መካነ፡ ቅተል፡  
ወተሰውዎ፡ ድሉሙ፡ ሱባኦ፡ ሀገር፡ ይርእዩ፡ ስምዎ፡ ለብፁዕ፡<sup>11</sup> ሚናስ፡  
ወኃዊርቶ፡<sup>12</sup> ንብ፡ ሞት፡ እንዘ፡ ይትካህደ፡<sup>13</sup> በብሩህ፡ ገጽ፡ ወሀሎ፡  
በአርአይ፡ ክርስቲያን፡ ወይነገርሙ፡ አሚነ፡ ለእለ፡ የአምርጥ፡ B f. 176 a 1.  
(fol. 77 a 1) ወደአምርጥሙ፡<sup>14</sup> ወልቡስ፡ ይጌሊ፡<sup>15</sup> ዘበሳዕሉ፡ ወአልሶ፡  
ዘረከሶ፡ መከራ፡<sup>16</sup> አለ፡ ትወክለ፡ በእግዚአብሔር፡ ወሰአለ፡ ንቤህ፡  
ወአስተፋጣኦ፡ ለፍትሕ፡ ዘእዘዘ፡<sup>17</sup> ሳዕሌህ፡ ወዳውዎ፡ ለክርስቶስ፡ ዘረሰዮ፡  
ድልወ፡ ለዝንቱ፡ ሠናዶት፡=፡፡

ወአንቀዕደወ፡<sup>18</sup> ገጽ፡ ውስተ፡ ሰማይ፡ ወሰፍሐ፡ አደዊህ፡ ቅዱሳት፡ ሳዕለ፡  
ተአሚኖ፡ ጸጋህ፡ ወይቤ፡ በቃል፡ አክክተክ፡ [አ]አምላክ፡ ሰማይ፡ ኢየሱስ፡  
ክርስቶስ፡ እስመ፡ ኢንደጋሊ፡<sup>19</sup> ወኢርሕቃ፡ እምነ፡ ከመ፡ ኢዮሕንሳ፡<sup>20</sup>  
ጸላኤ፡ አላ፡ ወሀብከ፡<sup>21</sup> ገዕዝ፡ ከመ፡ ኢደክሕድ፡ ስምክ፡ ቅዱስ፡ ወይእኩ፡<sup>22</sup>  
ዕቀባ፡ በዛቲ፡ ሰዕት፡<sup>23</sup> ወሀበ፡ ትዕግሥት፡ ለተፍጻሚት፡ ወትወክ፡ B f. 176 a 2.  
ለነፍስ፡ ንቤክ፡ አምላኪ፡ ኢየሱስ፡ ክርስቶስ፡ ወእሰገድ፡ ሰክ፡ በኩሉ፡  
ጊዜ፡ ወዝንት፡ ነገረ፡ ብሂሎ፡ በጽሕ፡ [ንብ] መካነ፡ | ስምዕ፡ ወመጠወ፡ C f. 61 a 3.  
ክሳዶ፡ ፍጡነ፡ ወዘበጥዎ፡ በሰይፍ፡ ወተፈልጠ፡ ርእሱ፡ እምሥጋህ፡  
ወጸርዎ፡ ሰገራት፡ ሥጋህ፡ ቅዱስ፡ ወወረወዎ፡ ውስተ፡ እሳት፡ ወሶራ፡  
ወሀለው፡ ህዩ፡ ዕደው፡ ቢጽ፡ ሐራ፡ እለ፡ የአምኦ፡ [ወ]ብዙኃን፡ ፈድፈድ፡  
ወአጥፍአዎ፡ ለእሳት፡ ወሥሑ፡ ሥጋህ፡ (fol. 77 a 2) ወርእሶ፡ ወወሰድዎ፡  
ውስተ፡ መገንዘ፡<sup>24</sup> በአልባሰ፡ ክቡር፡ ወአፈዋት፡ ብዙነ፡ ወወሰድዎ፡ ቤት፡  
ኧ፡ እምነሆሙ፡ ወወደደዎ፡ ውስተ፡ ሃጹን፡ በፍሥሐ፡ ንባዩ፡<sup>25</sup> እንዘ፡ B f. 176 b 1.  
ይሱብሐዎ፡ ለእግዚአብሔር፡ ዘወሀብሙ፡<sup>26</sup> ትዕግሥት፡ ወአልሶ፡ አሰረ፡

<sup>1</sup> B እሙንቱ፡    <sup>2</sup> B ወራሲዩን፡    <sup>3</sup> B ጽንዐ፡    <sup>4</sup> B ሚናስ፡ አዘዘ፡  
<sup>5</sup> B ወአውፁእ፡    <sup>6</sup> B ንሕክ፡    <sup>7</sup> B ይስድዎ፡    <sup>8</sup> B ወንኤዝዝ፡  
<sup>9</sup> B omits this word.    <sup>10</sup> B ሥጋህ፡ ካዕበ፡    <sup>11</sup> B ለቅዱስ፡  
<sup>12</sup> B ወሐዊርቶ፡    <sup>13</sup> B ይትካህደ፡    <sup>14</sup> B omits this word.  
<sup>15</sup> B የሐሊ፡    <sup>16</sup> B እመከራህ፡ አላ፡    <sup>17</sup> B ዘእዘዘ፡    <sup>18</sup> B ወአንቀዕደዎ፡  
<sup>19</sup> B ኢሕደገዢ፡    <sup>20</sup> B ይሕንሳ፡    <sup>21</sup> B ወሃብከ፡    <sup>22</sup> B ወይእኩ፡  
<sup>23</sup> B ሰዕት፡    <sup>24</sup> B ውስተ፡ አንት፡ መገንዘ፡    <sup>25</sup> B ዐቢይ፡  
<sup>26</sup> B ዘወሀብ፡

እሳት፡ ውስተ፡<sup>1</sup> ሥጋሁ፡ ወከመዝ፡ ተፈጸመ፡ ስምዑ፡ አመ፡ ፀጌ፡ ለወርዝ፡  
 ጉዳር፡<sup>2</sup> ወሶረ፡ ገብ፡<sup>3</sup> መድኅኒክ፡ ኢየሱስ፡ ክርስቲስ፡ ንጉሥ፡ ዘበአማን፡  
 ዘሎቱ፡ ስብሐት፡ ወክብር፡ ወክሂሎት፡<sup>4</sup> ለዓለመ፡ ዓለም፡ አሚን፡ ወዘንቱ፡  
 ቅዱስ፡ ወበፀዕ፡<sup>5</sup> ሚናስ፡ ሰማዕት፡ ክቡር፡<sup>6</sup> ወፍጹም፡ በገይሉ፡ ወቆመ፡  
 ወሃይማኖቱ፡ ወሠናይ፡ ገዕዝ፡ እምንኡሱ፡<sup>7</sup> ወበወርዘቱ፡ የዋህ፡ መኃሪ፡  
 ወመፍቅሬ፡<sup>8</sup> ነዳደን፡ ወነገድ፡ ወእምድኅረ፡ ተፈጸመ፡ ስምዑ፡ በከመ፡  
 B f. 176 b 2. አቅደመ፡<sup>9</sup> | ነገር፡ ወመጽኡ፡ ትዕይንት፡ ከመ፡<sup>10</sup> ይፀብእዎሙ፡<sup>11</sup> | ሰጅ፡  
 C f. 61 b 1. አህጉር፡ ወተሀውካት፡ ሀገር፡<sup>12</sup> ወርዕድት፡ ወኢድረሚን፡ ወመጽኡ፡<sup>13</sup> ተአዛዝ፡  
 ከመ፡ ይምጽኡ፡ ትጎይን፡ እምአፍራቂይ፡<sup>14</sup> ከመ፡ ደርድእዎሙ፡ ለሰብእ፡  
 ምርዮጥ፡=።

ወፈቃድ፡ አትናሲስ፡ መስፍን፡ ይሰድ፡ ሥጋሁ፡ ለቅዱስ፡ ሚናስ፡ ምስሌሁ፡  
 ከመ፡ ይኩዋ፡ ረዳኤ፡ ወበባሔ፡<sup>15</sup> ወአርኒዎ፡ ጥንተ፡ ዘውስተቱ፡ ሥጋሁ፡  
 አብርሀ፡ ሎቱ፡ ሀቢይ፡ ብርሃን፡ ወንብእ፡ እምሰብእ፡ ከመ፡ ኢይክ  
 (fol. 77 b 1) ልእዎ፡<sup>16</sup> ወሲዶት፡ ወአዕረገ፡ ውስተ፡ ሐመር፡ ወሶሩ፡  
 ወሶብ፡ በጽሑ፡<sup>17</sup> በሐመር፡ ማእከለ፡ አፍራቂይ፡ ወእስክንድርይ፡<sup>18</sup> |  
 B f. 177 a 1. ወአስተርአይዎሙ፡ አራዊት፡ ወደንገፃና፡ እስመ፡ መደንገፃን፡<sup>19</sup> በውስተ፡  
 ባሕር፡ ወልዑል፡ ወነዊን፡ ክሳይሙ፡<sup>20</sup> ወገጾሙ፡ ከመ፡ ገጸ፡ ገመል፡ ወያውን፡  
 ክሳውዲሆሙ፡ ገብ፡ ሐመር፡ ከመ፡ ይንሥእዎሙ፡ ለእሱ፡ ውስተቱ፡ ወወፀኡ፡  
 አንጸ፡ እሳት፡ እምሥጋሁ፡ ለቅዱስ፡ ሚናስ፡ ገብ፡ ገጾሙ፡ ወጉዩ፡<sup>21</sup> ወተንብእ፡  
 ውስተ፡ ባሕር፡ ወእምዝ፡ ገብኡ፡ ወካልኦሙ፡ ካዕብ፡ ውእቱ፡ አንባ፡<sup>22</sup>  
 እሳት፡ ወእምድኅሪሁሰ፡ ሰገዱ፡ ሎቱ፡ ወሶሩ፡ ወአንከሩ፡ ዙሎሙ፡ እሱ፡  
 ውስተ፡ ሐመር፡ ወእምኑ፡ በእግዚአብሔር፡=።

ወሰብሐዎ፡ ወአእዙትዎ፡<sup>23</sup> ለሚናስ፡ ሰማዕት፡ እስመ፡ ድንኩ፡ በሥጋሁ፡ |  
 B f. 177 a 2. ወእምድኅረ፡ ኃሙስ፡ መዋዕል፡ በጽሑ፡ ሀገር፡ እስክንድርይ፡ ወወፀኡ፡  
 እምህየ፡ ወአውፀኡ፡ ሥጋሁ፡ ለቅዱስ፡ ሚናስ፡ ሰማዕት፡<sup>24</sup> ምስሌሆሙ፡  
 C f. 61 b 2. ወዐርገ፡<sup>25</sup> ሐመር፡ እምእሱ፡ እስክንድርይ፡ እስከ፡ ሐይቅ፡ ባሕር፡<sup>26</sup>

<sup>1</sup> B ላዕለ፡<sup>2</sup> B ላንዳር፡<sup>3</sup> B ገብ፡ እግዚእክ፡<sup>4</sup> B ወክሂል፡<sup>5</sup> B omits this word.<sup>6</sup> B adds ውበፀዕ፡<sup>7</sup> B እምንኡሱ፡<sup>8</sup> B ወመሐሪ፡ መፍቅሬ፡ ነገድ፡ ወነዳደን፡<sup>9</sup> B አቅደምክ፡<sup>10</sup> B omits ከመ፡<sup>11</sup> B ይጽብእዎሙ፡ ለንምስቱ፡<sup>12</sup> B ሀገር፡ መርዮጥ፡<sup>13</sup> B ወወፀኡ፡<sup>14</sup> B እምአፍራቂይ፡ ለእሱ፡ ስክንድርይ፡<sup>15</sup> B ወበባሔ፡<sup>16</sup> B ኢይክልዎ፡<sup>17</sup> B በጽሑ፡ ማእከለ፡ ባሕር፡<sup>18</sup> B አፍራቂይ፡<sup>19</sup> B ወእስክንድርይ፡<sup>20</sup> B አራዊት፡ መደንገፃን፡ እምባሕር፡ ወነዊን፡<sup>21</sup> B ወልዑል፡<sup>22</sup> B ክሳውዲሆሙ፡<sup>23</sup> B አንጸ፡ ዘእሳት፡<sup>24</sup> B ወአእዙትዎ፡<sup>25</sup> B adds ብፀዕ፡<sup>26</sup> B ወዐርገ፡<sup>27</sup> B omits this word.

መርዮጥ። ወተዳብኡ፡ በህዩ፡ ምስለ፡ ሐቅል፡<sup>1</sup> ወክስተበቁዕም፡ ለቅዱስ፡ ሚናስ፡ ወለሥጋሁ፡ ወሞእምሙ፡ ለኃይላክ፡<sup>2</sup> ወቀተልምሙ፡ በሰአለቱ፡ እስከ፡ በጽሑ፡ ሚስቱን፡ ዘደወለ፡ (fol. 77 b 2) መርዮጥ። ወሰብ፡ ፈቀደ፡ መስፍን፡ ይትመዮጥ፡ እፍራቂደ፡<sup>3</sup> ወፈቀደ፡ ይሰድ፡ ሥጋሁ፡ ምስሌሁ፡ በህዩ፡ ወክፀዕንዎ፡<sup>4</sup> ዲባ፡ ገመል፡ ወኢክህሰ፡ ገመል፡<sup>5</sup> ያንስሐስ|ሕ፡ ወሚጥም፡ B f. 177 b 1. ንብ፡ ከልእ፡ ገመል፡ ወኢክህሰ፡ እንቅልቅሎ።=። ወከማሁ፡ እጽግንዎ፡<sup>6</sup> ዲባ፡ ዘሎሙ፡ እግማል፡ እሰ፡ ምስሌሆሙ፡ ወክልብ፡ ዘክህሰ፡ እንሥኦት።=። ወተከዘ፡ እትናሲስ፡ መስፍን፡ ወክእመረ፡ ከመ፡ እምነብ፡ እግዚአብሔር፡ ከከ፡ ወኃደን፡ ህዩ።=።

ወገብረ፡ ሥዕሉ፡<sup>7</sup> ለቅዱስ፡ ሚናስ፡ ሰማዕት፡ ዲባ፡ ዕፁ፡ በደኣቲ፡ አርአይ፡ ዘያክምሮ፡ ከመ፡<sup>8</sup> ሐራ፡ ወሥዕሎሙ፡ ሰክራዊት፡ እሰ፡ ይመስሉ፡ ገመል፡<sup>9</sup> በታሕተ፡<sup>10</sup> እገሪሁ፡ ወሰገዱ፡<sup>11</sup> ሎቱ። ወክንበራ፡ ሰደኣቲ፡ ሥዕሰ፡ ዲባ፡ ሥጋሁ፡ ለቅዱስ፡ ሚናስ፡ በእንተ፡ ሥእለቱ፡<sup>12</sup> ወወሰዳ፡ ምስሌሁ፡ ከመ፡ ትኩዋ፡ መድኃኒት፡<sup>13</sup> ወ|ጸወ፡ በባሕር፡ ወበጽብእ።<sup>14</sup> ወገብረ፡ B f. 177 b 2. ለሥጋሁ፡ ሣፀ፡ እምዕፁ፡ ሣግ፡ ዘኢይነቅዝ፡ ወኢይበሊ። ወደፊጥ፡ በውስቱ፡<sup>15</sup> መከን። ወተመደጠ፡ ብሔር፡ ምስለ፡ ትዕይንቱ። ወክመ፡ ፈቀደ፡ እግዚአብሔር፡ ደርኢ፡ ተክምሪሁ፡ ወኃይሉ፡ በሥጋሁ፡ ለቅዱስ፡ ሚናስ።=።

(fol. 78 a 1) ወሖረ፡<sup>16</sup> ወልድ፡ ሐንካስ፡ እንተ፡ ይኣቲ፡ ብሔር፡ ወርእዩ፡<sup>17</sup> ማንተት፡ ዘያበርህ፡ ዲባ፡ መቃበሪቡ፡ ለቅዱስ፡ ሚናስ፡<sup>18</sup> ሰማዕት፡ ወቀርብ፡ ንቤሁ፡ ወክ|ስመክ፡ ዲቤሁ። ወሀሰጢ፡<sup>19</sup> ህዩ፡ ሰብኢ፡ ነጋድያን፡<sup>20</sup> ይቀውሙ፡ C f. 61 b 3. ወኃሠም፡ አቡሁ፡ ለወልድ፡<sup>21</sup> ወረከቦ፡ በህዩ፡ ወዘበጣ፡ ወቀነ፡ እንዘ፡ ይረውጽ፡ በቅድሚያሁ፡ ወሐይወ፡ | እገሪሁ፡ ወክንከኝ፡ ሰብኢ፡ እሰ፡ B f. 178 a 1. ሀሰጢ፡<sup>22</sup> ህዩ፡ ወነገርሙ፡ ወልድ፡ ዘርእዩ። ወከሠት፡ እግዚአብሔር፡ አዕይንቲሆሙ፡ ወርእይዋ፡<sup>23</sup> ሰማንተት፡ እንተ፡ ትኒድድ፡ ወክምኡ፡ ወወፅኦ፡ ክሎሙ፡ እሰ፡ ደወዩ፡ ዘዘ፡ ዘአሁ፡ ደዊሁ፡<sup>24</sup> እምሀገር፡ ንብ፡ መቀብሪሁ፡<sup>25</sup> ለእባ፡ ሚናስ፡ ወተፈወሱ፡ በኃይሉ፡ እግዚአብሔር፡ ወበስኣለቱ፡ ለቅዱስ፡ ሚናስ፡ ወከከ፡<sup>26</sup> ዓቢዩ፡ ፍሥሐ፡ ወተሰምዐ፡ ዜናሁ፡ እመርዮጥ። ወክሎሙ፡

<sup>1</sup> B ሐቅል፡ ወክስተበቁዕም፡ <sup>2</sup> B ለሐቅል፡ <sup>3</sup> B እፍራቂደ፡ ፈቀደ፡

<sup>4</sup> B ወክጽግንዎ፡ <sup>5</sup> B ገመል፡ <sup>6</sup> B እጽግንዎ፡ ለክሎሙ፡

<sup>7</sup> B ስዕሉ፡ ዲባ፡ ዕፁ፡ ለቅዱስ፡ ሚናስ፡ ሰማዕት፡ <sup>8</sup> B ከመ፡ ከከ፡

<sup>9</sup> B ገመል፡ <sup>10</sup> B ታሕተ፡ <sup>11</sup> B ሰገዱ፡ <sup>12</sup> B ስኣለቱ፡

<sup>13</sup> B ድንዝት፡ <sup>14</sup> B ወበፀብኢ፡ <sup>15</sup> B በወኣቱ፡ <sup>16</sup> B ሖረ፡

<sup>17</sup> B ወርእዩ፡ <sup>18</sup> B omits this word. <sup>19</sup> B ወሀሰጢ፡ <sup>20</sup> B ነገድ፡

<sup>21</sup> B omits this word. <sup>22</sup> B ወርእይዋ፡ <sup>23</sup> B ደዊ፡

<sup>24</sup> B መቃብሪሁ፡ ለቅዱስ፡ እባ፡ <sup>25</sup> B ወበስኣለቱ፡ ከከ፡



- እለ: ህየ: ሀላጢ:<sup>1</sup> ዘቦ: ደፎ: አው: ጋኔነሂ:<sup>2</sup> ወየሐውሩ: ወይትፈውሱ:<sup>3</sup>  
 ወየሐይጢ: ወአሚሃ: ነገጸ: ነቦ: መቃብሪሁ:<sup>4</sup> ቤተ: ክርስቲያን:<sup>5</sup> ከመ:  
 (fol. 78 a 2) ዘኃይመት:<sup>6</sup> ወስቀሉ: ውስቲቱ: ማኅተት: በአምሳሊ: |  
 B f. 178 a 2. ዘርእዩ: ወይእት: ጊዜ: ይደረድ: መፀልት:<sup>7</sup> ወሌሲት: በቅብእ: ጥዑም:  
 ወዘሉ: ዘይሥኡ:<sup>8</sup> እምቅብእ: ማኅተት:<sup>9</sup> ወወሰይ: ርኑቅ:<sup>10</sup> ወቀብእ:  
 ደውዩ: ይትፈውሱ:<sup>11</sup> እምዘኮክ: ደፎ: ወተኅገጸት:<sup>12</sup> ህየ: ቤተ: ክርስቲያን:  
 በስመ: ቅዱስ:<sup>13</sup> በመጥዕሊሁ: ለቅዱስ: አትናስኖስ: ሊቀ: ጳጳሳት: ዘእለ:  
 እስክንድርይ: በርድኤቱ: ለታጸበ: ንጉሥ: መፍቀሬ: እግዚአብሔር: ከመ:  
 ይትጋብእ: ሕዝብ: ሃቤሁ:<sup>14</sup> ወይግብሩ: በዓለ: በውስቲታ: ወሶብ: ተፈጸመት:  
 እስተጋብእመ: ቅዱስ: ሊቀ: ጳጳሳት: ለእጲስ: ቅዳሳት: ወለካህናት:<sup>15</sup>  
 C f. 62 a 1. ወ | ወደዩ: ሥጋሁ: ለሚናስ: ሰማዕት: ው | ስቲታ: ወቀደሳ: በመጥዕሊሁመ:  
 B f. 178 b 1. ለታደስኖስ:<sup>16</sup> ቅዱስ: ንጉሥ:<sup>17</sup> ወአባ: ቲዎፍሎስ:<sup>18</sup> ሊቀ: ጳጳሳት: ተሐገጸት:<sup>19</sup>  
 ቤተ: ክርስቲያን: ፀባይ: ቤተ:<sup>20</sup> በሰማ: ለማርያም:<sup>21</sup> በእነት: ብዙኑ:<sup>22</sup>  
 ሕዝብ: እለ: ይትጋብእ: ነቦ: ቤተ: ክርስቲያን:<sup>23</sup> ዘቅዱስ: ሚናስ:  
 ወበመጥዕሊሁ: ለዜናን:<sup>24</sup> ንጉሥ: መጽሐ: ነቤሃ: ወነገጸ: ሎቱ: በህየ:  
 አብያት: ወአዘዘመ: ለትዕይንት: ደሕነጸ: አብያቲሆመ: በህየ: ወማኅደረ:  
 (fol. 78 b 1) ወዐባይት: ብሔረ: ግብጺ: ኅገጸ: በህየ:<sup>25</sup> ማኅደሪሆመ:  
 B f. 178 b 2. ድሉ:<sup>26</sup> ጊዜ: በእነት: ብዙኑ: ተአምር: ዘይስተርእ: በመጥዕሊሁ:  
 ለጢሞቴዎስ: ሊቀ: ጳጳሳት: ተፈጸመ: በህየ: ወዐባይ:<sup>27</sup> ሀገረ: ሠናይት:  
 ወስመይ: ዜናን:<sup>28</sup> ንጉሥ: ወኅደሩ: ህየ: ብዙኑ: ሰብእ: ፈድፋደ:  
 ወአዘዘ: ንጉሥ: ዳደቅ: ይነበሩ: ህየ: ቆወ፳ወ፳: ዕድ: መስተቃትላን:  
 ይዕቀብም: እምኢሉፍሊ: ወዐቀብጥ:<sup>29</sup> ለቤተ: ክርስቲያን: ወለሕዝብ: እለ:  
 ይመጽሕ: ነቤሃ: ወአዘዘ: ሲሳየመ: እምግብረ: መርዮጥ: ወአዘዘ: ለቤተ:  
 ክርስቲያን: ሲሳየ: ሥሩዕ: ለእለ: ይመጽሕ: ነቤሃ: ወሰድውያንሂ:<sup>30</sup> አዘዘ:  
 ለለ: ዓመት: ይሰዱ: ላቲ::=::  
 B f. 179 a 1. ወነበረ:<sup>31</sup> እስከ: መጥዕሊሁ: ለህርቃልድስ:<sup>32</sup> ንጉሥ: ሮሜ: ዘ | እምነሁ:

<sup>1</sup> B omits this word.<sup>2</sup> B ጋኔነሂ: ደሐውሩ: <sup>3</sup> B ወይትፈውሱ:<sup>4</sup> B ወአሚሃ: ሕነጸ: ለዕለ: መቃብሩ:<sup>5</sup> B omits this word.<sup>6</sup> B ኃይመት: <sup>7</sup> B ዘርእዩ: ወይደድ: መፀልት:<sup>8</sup> B ዘሥኡ:<sup>9</sup> B ማኅተት:<sup>10</sup> B ርኑቅ: ብሔረ:<sup>11</sup> B ይትፈውሱ:<sup>12</sup> B ወተኅገጸት:<sup>13</sup> B omits this word.<sup>14</sup> B ነቤሃ:<sup>15</sup> B ወካህናት:<sup>16</sup> B ለታደስኖስ:<sup>17</sup> B omits this word.<sup>18</sup> B ቲፍሎስ: <sup>19</sup> B adds በህየ:<sup>20</sup> B ለቅዱስት: እግዚአት: ማርያም:<sup>21</sup> B ብዙኑ:<sup>22</sup> B ክርስቲያን: ለቅዱስ:<sup>23</sup> B ለዜናን:<sup>24</sup> B ህየ:<sup>25</sup> B ማኅደሪሆመ:<sup>26</sup> B ወይመጽሕ: ነቤሁ: በዘሉ:<sup>27</sup> B ፀባይ:<sup>28</sup> B ዜናን:<sup>29</sup> B ወይዐቅብጥ:<sup>30</sup> B omits ሂ:<sup>31</sup> B ወአዘዘ:<sup>32</sup> B ወነበረ: ከመዘ:<sup>33</sup> B ለህርቃል:

መለኩ፡ ተገባላት፡ በብሔረ፡ ግብጽ፡ እንዘ፡ የሐውሩ፡ አሕዛብ፡ ገባ፡ ሴት፡  
ክርስቲያኑ፡ ለቅዱስ፡ ሰማዕት፡ እምድላ፡ ወያርሕ፡ ሎሙ፡ ተአምረ፡ C f. 62 a 2.  
ወወሰዱ፡<sup>1</sup> ገቡሁ፡ ብፅዓት፡ ወይገብር፡ ፈቃደሙ፡ ወየአትው፡<sup>2</sup> እንዘ፡  
ይትፈሥሑ፡ ወይትገሠዩ፡<sup>3</sup> በእንተ፡ ዘገብረ፡ ሎሙ፡ እስመ፡ በጽሐ፡ ዜና፡  
ተአምሪሁ፡ ወምግባሩ፡ ወገይሱ፡ ወስእሳቱ፡<sup>4</sup> ገባ፡ እግዚአብሔር፡ እስከ፡  
(fol. 78 b 2) አጽናረ፡ በሐውርት፡ ወስእሱ፡<sup>5</sup> ለእግዚአብሔር፡ አምላክ፡  
መመድ፡ገዘነ፡ እየሱስ፡ ክርስቶስ፡ ከመ፡ ይዕቀብነ፡ ለክ፡<sup>6</sup> ወለዙሎሙ፡  
ውሉደ፡ ጥምቀት፡ በስእሰታ፡ ለእግዚአትክ፡ ቅድስት፡ ማርያም፡ ድንግል፡ B f. 179 a 2.  
ወዙሎሙ፡ ቅዱሳን፡ ሰማዕት፡=፡፡<sup>7</sup>

ወተፈጸመ፡ ስምዑ፡ ለቅዱስ፡ ሰማዕት፡<sup>8</sup> ሚናስ፡ እግዚአብሔር፡ ይዕቀብነ፡  
በጸሎቱ፡ ለዓለም፡<sup>9</sup> አሜን፡ ወተአምሪሁ፡ ለቅዱስ፡ አባ፡ ሚናስ፡ ተጸሐፈ፡  
አመ፡ ፲ወ፭፡ ወአሚን፡<sup>9</sup> ይትገቡብ፡ አመ፡ ፲ወ፭፡ ፊልጶስ፡ ሐዋርያ፡ ትገሥእ፡  
እምነገረ፡ ሐዋርያት፡ ወታኑብብ፡ አመ፡ ፲ወ፭፡ ለገዳር፡ በሰላመ፡ እግዚአብ  
ሔር፡ አሜን፡ ወሰነ፡ ይምሐረኒ፡ በጸሎቱ፡ እሰ፡ ገገብር፡ ፈቃድ፡ ወገገብር፡  
ተዘከር፡ ወፈደፈደሰ፡ ለጸሐፊሃ፡ ወአጽሐፊሃ፡ ይምሐረኒ፡ በጸሎቱ፡  
ለቅዱስ፡ ሰማዕት፡ ሚናስ፡ ለዓለመ፡ ዓለም፡ አሜን፡=፡፡

<sup>1</sup> B ወይወስዱ፡      <sup>2</sup> B omits this word.      <sup>3</sup> B ወይትሐሠዩ፡  
በዘ፡ ገብረ፡      <sup>4</sup> B ወገይሱ፡ ስእሳቱ፡      <sup>5</sup> B ገስእሱ፡      <sup>6</sup> B omits  
this word.      <sup>7</sup> B ሰማዕት፡ ወቅዱሳን፡ አሜን፡ ተፈጸመ፡      <sup>8</sup> B omits  
this word.      <sup>9</sup> B ወአሚን፡

## IX. ANTIPHON OF SAINT MINAS

(Brit. Mus. MS. 16226, fol. 18 b)

## መጥሥዕት: ዘሚናስ:

f. 18 b 1. ዘቫወፎ: ብፁዓን: ሚናስ: ነዲይ: በታዕክ: ሰማይ: ጽድቅ: ዘአብይረ: እምነ: ንዋይ: ንጹረ: ብሩህ: ከመ: ፀሐይ: ወተመክሑ::

ዘቫፎ: ተፈሥሑ: ይቤሉ: ሲማኮስ: ለንጉሥ: ናሁኩ: ሚናስ: አቡ: ከዊ: ሐራ: ወይቤ: ብፁዕ: ሚናስ: አንስ: ሐራሁ: ለክርስቲስ: ወበከመ: ለዕለኩ::

ቫፎ: እባርኩ: ይቤሉ: ሚናስ: ለንጉሥ: ድሉ: ኃላፊ: ዘበምድር: አንስ: ሐራሁ: ለክርስቲስ: ዘኢይመውት: ንጉሥ: ወኢይነስሐ: ጥል: ይቤሉ: ሚናስ: ለንጉሥ: ድሉ: ኃላፊ: ዘበምድር: ይቤሉ: ሚናስ: ለንጉሥ: አንስ:

f. 18 b 2. ሐራሁ: ለክርስቲስ: ዘኢይመውት: ንጉሥ::

ዘፂፂ: ብፁዕ: ብእሲ: ለብፁዕ: ሚናስ: ንጹ: ብሩህ: እምፀሐይ: በተሩ: ዘወርቅ: ጽሑፍ: በተሩ: በከመ: አገሱስ: ክርስቲስ: ወትኃልቅ::

ዘፂፂ: ሰብሐም: ኃላፊት: ምድረ: ዘመዝ: መድኃኒት: ነፍሱ: ዘይገነ: ዘኩ: ሐራሁ: ለክርስቲስ: ብፁዕ: ሚናስ: ወያስተፈሥሐ::

ዘፂፂ: ናሁ: ሠናይ: ነዲይ: ወሥመር: ሐራሁ: ለክርስቲስ: በሰማይት: ወስተ: መጽሐፈ: ሕይወት: ተጽሐፈ: ተዘከሩ: ወሕይወት::

ዘፂፂ: ዕቀቢረ: ሚናስ: ነዲይ: ሐራሁ: ለክርስቲስ: ዘበምድር: ክብረ: ዘመዝ: መንገሥት: ክብር: ወረሰ: ወትፈሥሐት::

f. 19 a 1. ዘፂፂ: እግዚአ: ነጽር: መሪፍ: ትርሲት: ኃይ|ን: ክብር: ዘበምድር: ብፁዕ: ሚናስ: አብይረ: ይኩን: ሐራ: ዘበሰማይት: ርጻእኪ:

ዘፂፂ: አፈቅረክ: ዝንቸሰ: ሚናስ: ጸድቅ: ውእቱ: ዘመዝ: ክብረ: ዘበምድር: ዘበሰማይት: አብይረ: ለጻዊት: ወለዘርአ::

ዘፂፂ: እሱ: ተወከሉ: አገሱስ: ክርስቲስ: ነረፍ: ለሚናስ: ወወሀቡ: መንገሥት: ሰማይት: ዘኢይበሊ: ወኢይማስን: ሰላም: ሳባሊ:

ዘፂፂ: ብፁዕ: ዘይቤሉ: አጻም: ቂመ: ወሠናይ: ራእይ: ለብፁዕ: ሰማዕት: ክርስቲስ: ዘሥኡ: አክሊሊ: ስምዕ: እምይእኬ::

ዘፂፂ: እግዚአ: ቦሕ: እሱ: መንገዱ: ወጸልዕም: ለዝቶ: ጎላም: ኃላፊ: ቦሕ: መንገሥት: ሰማይት: ነብ: ተርነወ: ንተ: ወንግር: ስብሐተክ:

ዘፃ፣ እገዚኦ፡ በስምክ፡ ሚናሽ፡ ክቡር፡ በታዕክ፡ ሰማይ፡ ዘምድር፡ f. 19 a 2.  
ክብር፡ ዘመዝ፡ ክርስቲስ፡ ዘኣብደር፡ ወርእየት፡ ኃይዝ፡

ዘ፻፳፯፡ ብፁዓን፡ እሰ፡ ሐሙ፡ በእነት፡ ስሙ፡ ቁዱሳን፡ ሰማዕት፡  
መደፍሙ፡ ዘነት፡ ኃለም፡ ኣብደርሙ፡ ኩባኣብ፡ ዘበሰማያት፡ ሰላም፡

ዕዘ፡ ጸሎ፡ ፍፍ፡ ጸራነኩ፡ ሚናሽ፡ ነዚይ፡ በታዕክ፡ ሰማይ፡ ሰኣል፡  
ወጸሊ፡ በእነቲኣክ፡ መጠክ፡ ጸለይኩ፡

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TERRA-COTTA FLASK FOR HOLY OIL FROM THE  
SHRINE OF SAINT MËNA





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TERRA-COTTA FLASK FOR HOLY OIL FROM THE  
SHRINE OF SAINT MÈNA



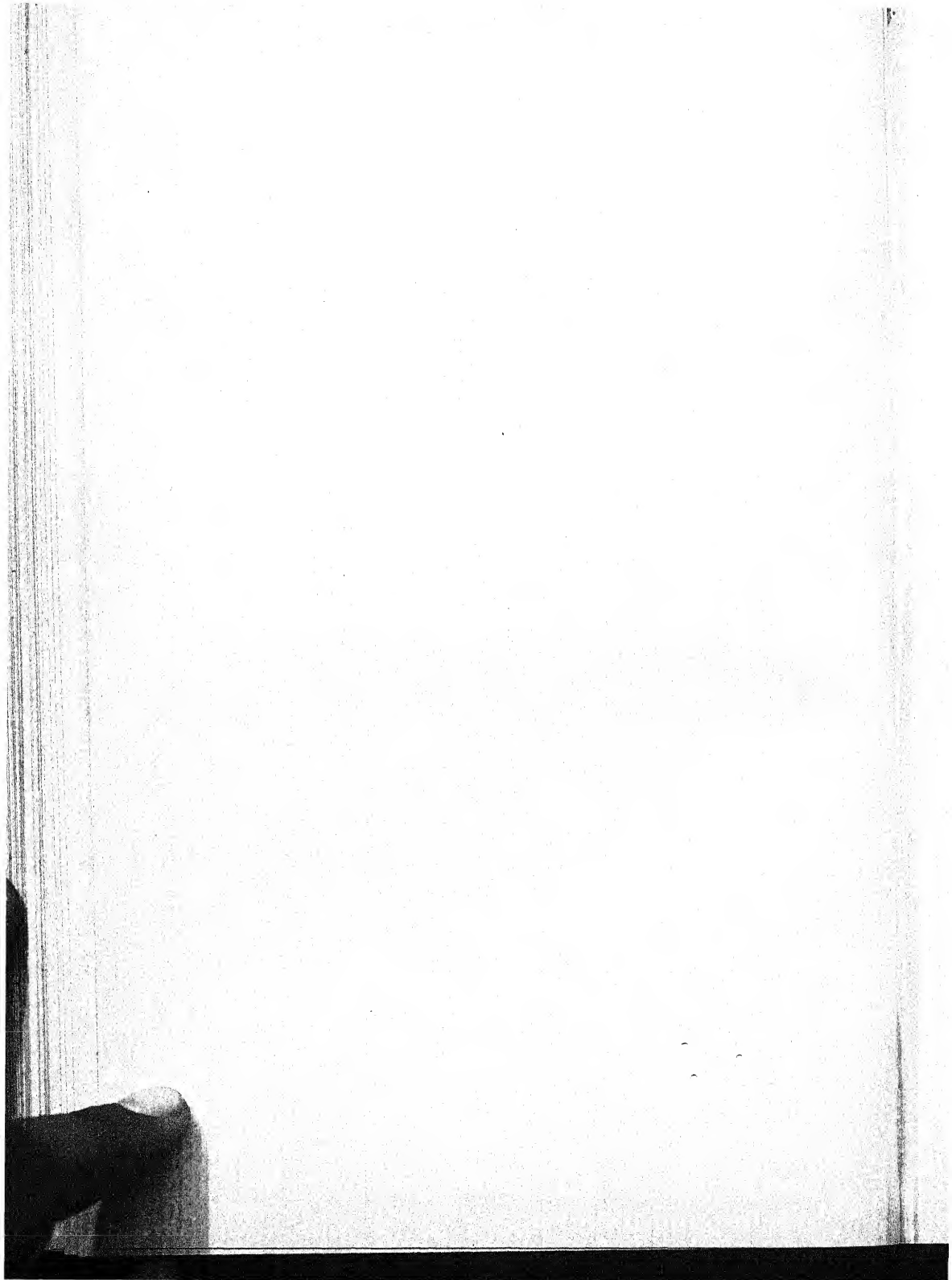


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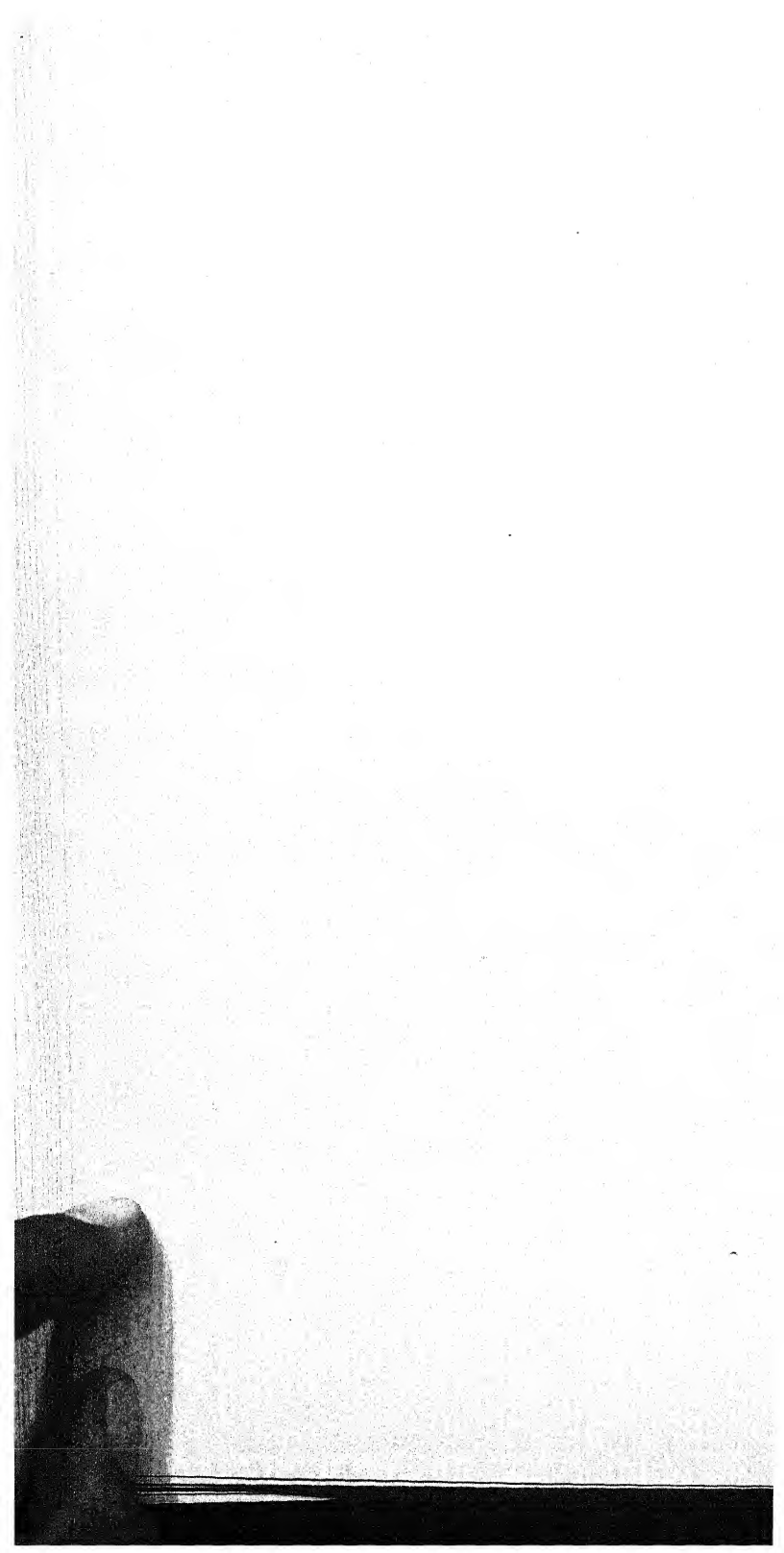




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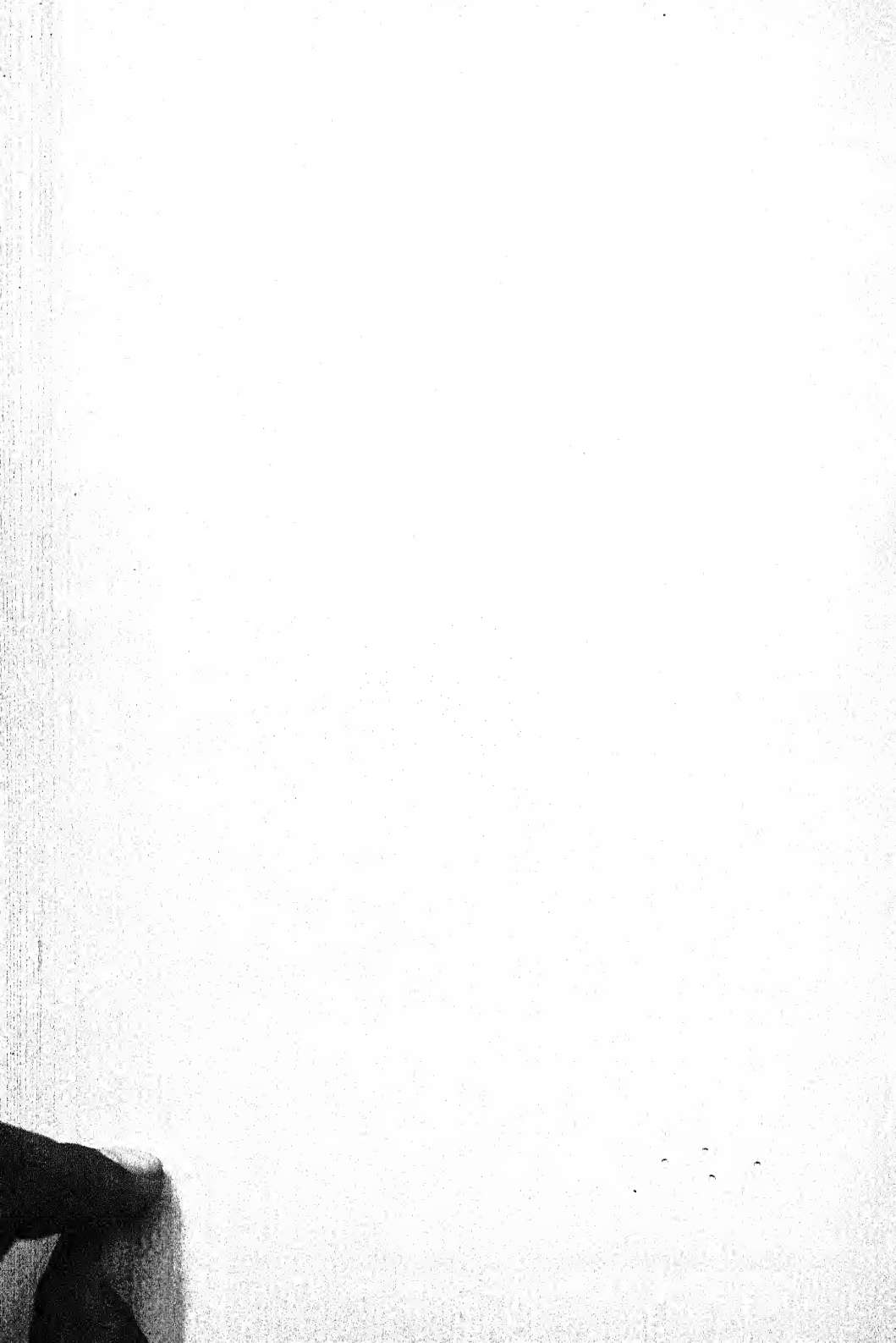




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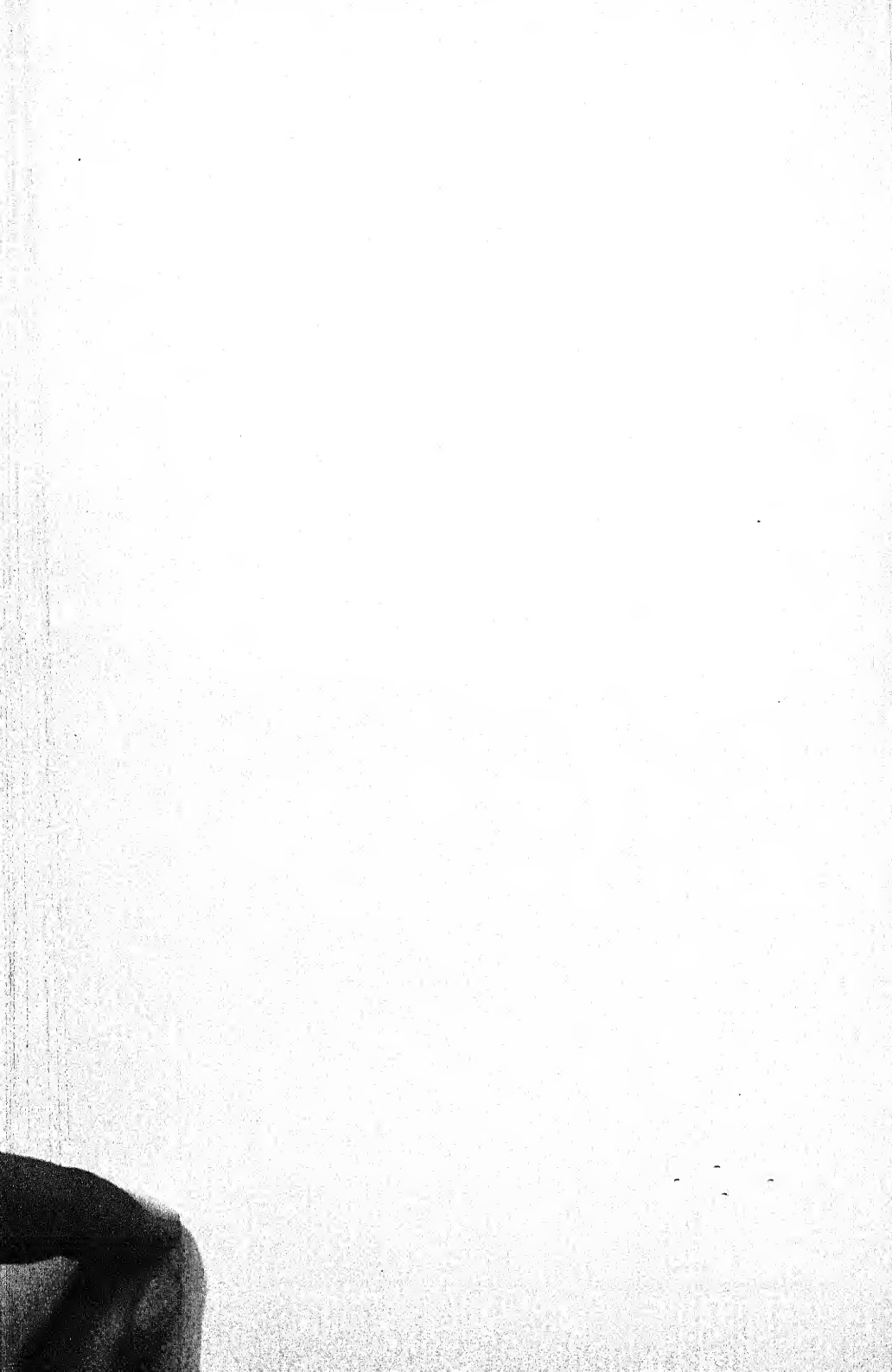
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KA. TĀNKA  
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 TĀ ōK KACIN TĀLĀ OYN  
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 NACIN TĀLĀ TAC EĀΔO  
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 EN. TĀLĀ OY  
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 KAN E EITĀ. TĀLĀ  
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 ICA KOUYRANNO AY  
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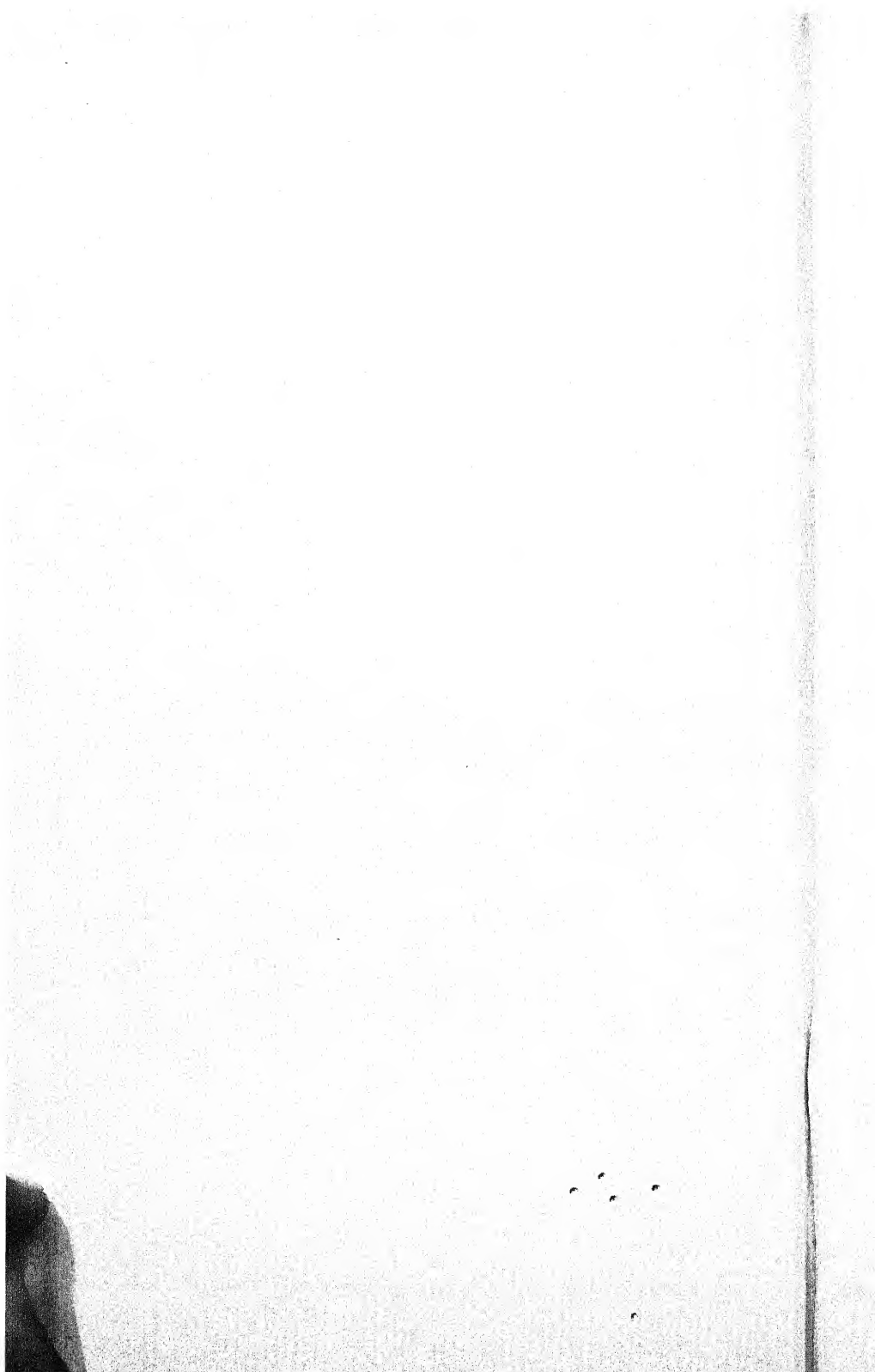




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Αἴκα πᾶλᾶ δὲ πύττει  
 βᾶνα· οὐροῦ κς̄ σελαπεῖλ  
 πύλλιν ταυκαμῦσαν  
 νο· εἰματαρικικονοῦν  
 νας· ἀλεῖν οὐρα πρὸς  
 κοςκα κς̄ σελα κενδουκ  
 κικαν· ~~μ~~νο ἐκελταρου  
 αῦν νο διων ἱεροῦσαν  
 μηα ταν τατκαπαιν  
 να· ἱεροκιο τοῦ ταν  
 δαν νον ἐννο· ἀρτι  
 οὔρου· ορπι σαπι οὐ  
 ραλ· εἰναββατῶ  
 ὀρω ετ τακρασιν· ~~μ~~  
 ζειλο ἱεροῦ κυρια  
 κες· νικουρρο αἰου



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ΠΥΡΙΣΤΑ ΔΕΛ ΕΛΛΕΝ  
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